¶ A declara-
tion of Edmonde Bon-
ners articles, concerning the
clergye of Lõdon dyocese where-
by that excerable Antychryste, is in
his righte colours reue-
led in the yeare of our
Lord a. 1554.
By John
Bale.

¶ Newlye set fourth & allowed, ac-
cording to the order appointed
in the Quenes Maiesties
Iniunctions.

¶ Woo to them whiche builde
in bloude & iniquity.
Mich. iii.

¶ All thinges, whan they are re-
buked of the lyght,
are manyfest.
Ephe. v.

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¶ Jhon Bale to the faithful brethren of London diocese, and so forthe to all the christen beleuers within Englande, Irelande, and Scotland.

¶ From Basyle.

COnsider (dere Christians) in these moste wycked articles of Edmond Bonner the bloody bisshope of London, the exceading and horrible fury of Sathan in these latter daies and end of the worlde. The more nighe he approcheth to his ful iudgement of eternall dampnation, the more fearce and cruell are hys enforcements, seking as a furious roring Lyon, by his two horned instrumentes and shauen souldiers, whome he maye through their shameleſſe tirannye, for Christes veritie sake,

Sathan.

Tirany.

deuoure. 1. Peter. v.. Oute of all
queſtion is it, that he hathe bene a
lier, a theke, a blaſphemer, and a
cruell murtherer, euer ſence the
wozldes beginning. Foꝛ ſo hathe
Jeſus Chꝛiſt, the ſon of the liuyng
God, both liuelye and apertly deſ-
cribed him in the eyghte of Jhon
that we ſhoulde bothe knowe hym
and be wäre of him. In the ſerpẽt
fyꝛſte of all, moſte ſubtelly in chan
ginge oure firſt parentes Eue and
Adam. than Adam. Geneſis. iii. He cau-
ſed them to recken Goddes wozde
but a fable, and as S. Paule tear-
meth it, to chaunge hys infallible
truthe to a lie. Rom. i. Like as his
malignaunt muſtre of ydolatrous
hypocrites, after his lewd example
hath done euer ſence, and yet doth
to this daye. And to make playne
Chꝛiſt. the foꝛmer ſayinge of Chꝛiſt, that
he hathe bene allwayes a murthe-
rer. Jhon. viii. Beſides his blaſ-
phemous theuery, he by that mea-
nes pꝛouoked them to contempne

Gods

Gods deuine precept, procutynge therby both to them selues and to all theyr posterity, death, hell, and dampnacyon. Ro. d.

Not yet contented to be a generall murtherer vniuersallye to all mankinde, accordyng to Christes wordes he went forward in particular murther. But from theince forthe, he alwayes wrought by suche wycked menne, as for theyr wylfull contempte of Gods perity became his owne handye instrumentes and members. Murther

If ye are me howe or by what meanes they become Sathans mēbers, hys apte instrumentes and slaughter menne, I answer you by Christes owne wordes in the fayre viii. chapter of Jhon. Wy that they persiste not in the manifest truthe of God, they become like to hym and are hys naturall members, for he (saythe Christe) abode not in the truthe, for there is no truthe in hym. Thys toucheth all the Truthe.

tyraunts and cruel persecuters of Gods holy worde sence the worldes first foūdacion, and out taketh not in this our time, gagling Gardiner, bocherly Bonner, and trifeling Tunstall, with other bloudy biteshepes and franticke papistes of England. In the yere a ful hundred from Adams creacion, as Epiphanius & other approued wryters nombreth the yeares, began thys most wicked occupying. For than did the proud hipocrite Cain at the suggestion of Sathan hys ghostly father, institute a new religion, yea, rather a blasphemous & horrible supersticion, more garnishing it with outwarde and blasing ceremonies, than with a true faith from the inward hart.

Gardiner.

Caine.

He offered of the frutes of the earth an oblacion to the lord, vncō maunded of God and vntaught of his godly father Adā. Like as our Cainish papistes do now in Englande, in holding vp at theyr aul-

Papistes.

ters

lers, their little and thynne white Cake, a frute of the earth also, and a false God of their own creating, commaundynge it vnder payne of deathe, to be for our Christ both adoured and worshypped. But so farre differing is that prodigious apes play of antichrist frō Christes first institucion, as was Caines deade offeringe from Abels liuely sacrifice, for so muche as it is of the earthe deade, and the Ceremonyes vncommaunded; the other from heauen liuelye, and of God the father appoynted. But what followed of the first: whan Caine once perceiued, that his brother Able wold not agre to his newe found out religion, after certen controuersies, and that god had respected his liuely sacrifice of the firstlings of his shepe, and not his dead offering from the earth, becommynge from thence forth wicked Sathans slaughter man, he cruelly slue hys innocent brother. Geno. iiii.

Abel.

Sacrifice

And truly these wicked articles here folowynge, with other most hellyshe proclamacyons and actes now in Englande, prognosticateth

Abels, vnto vs, no lesse dammage ensewynge to our innocent bretherne there, by the cursed Canyfes of the same. God therfore shorten their dayes, if it so be his almyghtye pleasure. Amen.

In processe of tyme, as this wicked Cain had erected agaynst God this false religyon, and established the same with wilfull rebellyon,

Rebelliō tyrannye, and murther, as his successours our wycked Papystes do now in Englande cōtemptuously. From the yeare of the worlde an C. and. xxx. was Gods diuyne honoure attributed of hys excreable generacyon, to creatures, and manyfest ydolatrie was so committed, as is styll in our age, God remedye it. For what els foloweth of false religion, but the wycked worshyppynge of Idolles.

And

And that is the chefe cause, whye the godly man Seth, whyche was borne the same yeare, taughte hys first sonne Enos, and in hym hys whole posterity, to call vppon the name of God. Gen. iiii. Wher vppon they were afterwardes called the sonnes of God. Ge. vi. For as S. Jhon saithe. To so manye gaue God power, to be his adoptyue sonnes, as beleued in hys name. Seth.

Jb. i. Now come we to the. Dccc. and xxx. yeare of the worlde, and see what rule than followed in thys Idolatrous generatyon of that wycked apostata Caine, called in the scriptures the childzen of menne. Genesis. vi. For that they were lefte to them selues and forsaken of God, by reason of theyr Idolatryes. For the Idolatoure or false worshypper, acknowledginge more Goddes to be, than the only God that created hym, ceaseth to be that Gods creature anye longer. Childzen of men.

So

So sone as our fyrst father and godly instructour Adam, was departed from this lyfe, Cains wycked posterite aduaũced the false religyon with all might and mayne, and by dayly oppressions and tyrannye, suppressed the true religiõ of Seth, Enos, and the other godly fathers. Wherupon in the scripture they are called Gyantes, which signifyeth fearce tyrantes and vyolent oppressours, Gen. vi. as our ghostly Prelates shewe thẽ selues now in Englãde. Partly by cruel threatnynges and tyrannonse terrour, and partly agayne by pleasaunt perswasyons, promyses and giftes of these stought sturdy Gyantes, the children of God fell from theyr professed religyon to the filthinesse of Idolatrie, as they nowe also do in Englande, Gods feare laid apart. They beheilde ỹ doughters of men, that they were pleasaunt damsels, and with them they coupled them selues in al vncomely occu-

Idolatry.

Seth.

Gyantes.

occupyinges, Gods holy institucio
of marryage in his iust ordre, most
vyllanouslye contempned. For to
such ghostly confessours, is whore- Whore-
dome alwaies more plesaunt, than dome.
is Gods wholsome remedye. And
thus they cōtinued in double who-
redome, both of sowle and bodye
without repentaūce, as now doeth
our English spiritualty also, what
thoughe the iuste father Noe, dyd Just Noe
preache it vnto them by the space
of an hundred and. xx. yeares. Most
iustelye therefore in the ende, for
not regardinge the same, they pe-
rished in the generall floude, Ge. vii
And al this wrought Sathā ẏ excea
ding great aduersary both of God &
man, by his cōmon mēbers & instru-
ments of perdicion, the Idolatours.
What was done after the floud, in
the second world as it wer tyl ẏ cō-
ming of Christ gods son in the flesh
the scriptures abundātely sheweth.
To begin with cursed Chā whiche Cham.
disdainouslye scorned his vertuous
father.

father Noe. Gen. ix. Not wythout
contēpt also of gods true religion.
Of him came the Cananites & o-
thers. Ge. x. Which wer most fil-
thy Idolators, through his wicked
instructions ye may be sure. Nim-
Nimrod. rod the fyrst builder & monarke of
Babilon, began a new rebellion &
conspiracy against god, erectynge
therwith a false religion also. Ge.
xi. For so sone as his cruel empire
was by tiranny established, he not
only perswaded, but also scarcely
compelled men to worshipp the fire
as their god, lyke as oure presente
Nimrods do now the popes cake.
Notwithstanding Abraham gods
Abrahā. faithful servaunte, withstode that
wicked enterprise, & was of that ti-
rant cōmanded to be brent, god yet
miraculously delyuerynge him, as
Philo sheweth in thantiquities of
the bible, to a farre better purpose.
Isaac in his time, was not vnmole-
fathers. sted of Ismael his brother, neither
yet Jacob of Esau, Joseph in E-

gipt

gipt, & long afore that, Loth amõg the Sodomites, and Job amõg the Idumites, with diuers other more chefely for religion. Let vs now come to Moses, the electe of God. How stoutli was he resisted in cau ses of religion, by Jannes & Jam bres ii. sophistical priestes and ma sters of false doctrine, till by moste wonderfull miracles, he detected their deceits. Exo. vii.

Moyses.

In the absence of the said Moses whiche copiously hadde explaned gods lawe, Aaron ouercomen of ỹ froward multitude, not only setts vp a golden calf in the wilderneſſe (as oure Papistes do they? whyte cake) to be worshipped as god, but also he erected an altare, appoynted an holy day, & comanded the sacrifice. Which moste vncomly and erecrable acte, Moyses in his return very sharply rebuked & brought him to repentance. Exo. xxxii. passing ouer ỹ iudges to com vnto Dauid, a man to the lords delight ma-

Aaron.

Dauid.

manye wonderfull conflictes ha
he wyth the aduerſaries of God
truthe. Salomon by worſhippin
of falſe goddes in his age, ſtaine
his princely honour, and brough
Gods wrath vppon hys childzen.

Jeroboã. Ec. 47. Jeroboam the Ephzamit,
firſt king of the x. tribes, againſt
gods word directly, ſet vp ii. golde
calues in Bethel and Dan, prouo
king his people to ỹ worſhipping
of them. iii. Re. xii. All the kinges
of Iſraell whyche folowed him by
courſe, agaynſte God maintayned
the ſame wickednelle, wyth many
other Idolatries. So did ỹ kynges
of Juda for the more part, the pro-

Prophe-tes. phets euery wher cõplaining ther
of in their opẽ prophecies, til they
were diſparſed among the nations
and led captiue into Babilon. Jer.
xxv. Al kings (ſaith Jeſus Sirach)
except Dauid, Ezechias, and Joſi-
as, committed wickednelle, for e-
uen the kinges of Juda alſo refu-
ſed the lawes of the Lord. Ec. xlix

Helias the greate prophette, myghtelye rebuked the blasphemous adorations of Baall, maintained by king Achab and Jesabel his wicked wife, at the continuall suggestions of the prestes & false prophets at those dais swarminge in great nombre. Whiche accused the said Helias, of sedicion, sacrilege and treason to the very death as our Baalites in Englande, do nowe also the professors of Gods truth. But in the great or general parlement holden in mount Carmel, he so discretely, learnedly, and godly determined his cause, confirming it in that controuersy of religion with miracle, that the lord was wel knowne in all Israel for the very true & only God, and that filthy Idol detested, magry ỹ heds of Achab & Jesabell. 3. Re. 18. God graunt the like in England in our time yet once again, the Idolatries of the Romishe monster confounded. Much a doe had Jeremye the sanc

Helias.

Carmel.

Jeremye.

contendinge with Phassur & other false prestes, for religion and doctrine. Jere. xx. So had Daniels cōpanions, yea, and Daniel him self also, in withstandinge the kynges Idolatrous commaundementes. Dan. iii. and. vi. When the cruell king Antiochus, by treason of the high prest and other false Israelites, had gotten Jerusalem, and by violence brought in the paganes superstitions, the mighty Machabees defending gods religion and the law of their fathers, withstode hym and prevailed. 1. Ma. iiii. and for that worthy acte, they haue yet their praise of the scriptures, like as they haue also, whiche by the like example impugneth the blasphemyes of antichrist. Dan. xi.

Machabees.

Jesus Christ the Lorde, a moste perfight and the last reparer of religion, and founder of the heauēly doctrine, had aduersaries without nombre. All the Jewishe sectes of Pharises, Saduces, Essians, Herodians,

Christ.

deans, yea, and Jhon Baptists disciples also, The Byshoppes, the priestes, the scribes, the lawyers, and the ciuyll magestrates, wyth Herode the king, not only impugned hys moste godly procedinges, but also persecuted him for them to most cruell deathe. The holy Apostles after hys tyme, contended both with the Jewes & the gentiles about the same. Exhortynge them bothe in the end, to throwe a side theyr old errours, and fyrmelye to credite that religyon and doctrine of health. Yea, they both, that is to say, Christ and his Apostles, afore their departures hence, stronglye premonished their faithful folowers, of the greuous impugnacions and scismes whiche shoulde ensue. They gaue most earnest warninges, that the true churche in all ages, should haue such horrible enemies, as withal subtelties, craftes, policies, hipocrisies, artes, ingins and powers of the deuel, wold by

Apostles

warnings

al ages oppresse her, chefely about the end of the world and glorious cõming of the generall iudge. This haue we proued to be no vain fable a moofte true affertion, and maye proue it further by innumerable examples written, and open experimentes seane, of tirannous Emprours, Idolatours, heretikes, hipocrites, popes, bishops, prieftes, mõkes friers, harlots, antichriftes. Of whose wicked nõbre, one here doth offer him self in these articles to be sene, take good hede of hym, for it ftandeth you in hand.

Exãples.

This limme of the deuel & working tole of Sathan, bloudy Bonner, seeketh here to depriue you of faith, true doctrine, and Gods religion, all after the mifcheuous example of Cain and the other rakehels, his franticke predeceffoures afore rehearsed, and so to bringe you into hys moft dãnable fnares. He pretendeth a great reformacion in the cleargye and laitye, but

Bonner.

marke

marke the good frutte that he bringeth forth for it, and ye shall well perceyue, to what end he draweth. Euen to make all to the deuell, by the old rustye rules of Antechriste hys owne generall vicars. Christe grounded in the gospel, most holesome & necessary rules for his chosen churche. Sainte Peter in his wrytinges hath brought forth holsome precepte of good liuynge. Saint Iohn, S. James, and saynte Jude in their Epistles, haue plenteously done the like. S. Paule to Timothe and Titus, hath liuely described a christen mynyster. But what auayleth all thys, or what profyte is taken therof here? Theyr doynges are not in theese articles allowed, but as most hayneous heresyes cõdempned, as shal well appere in theyr rehearsal, to declare hym the ryght child of his ghostlye Scholemaster Sathan. If the popes old patchery may fasshion out a christian, ye shall in them

Take hede.

S. Paul.

kinde inoughe therof. For ye muste consider, that he is a lowsy doctor therof, sworne to maintain his decrees and dirty decretals. And that can he neuere do rightlye, vnlesse Christ be vtterly banished, as I haue more largelye shewed in my boke called the man of synne, vpon Tolwins recantacion.

A lawyer

For that ye should perceiue the sweete from the sower, the good from the euill, the lyghte from the darcknesse, and the truthe of God from the falsehead. And again, that ye might well knowe, what were with you & what wer against you what wer to be folowed & what to be fled frō. What should plese god, & what might displease him, discerning ther by to saluacion, the true religion of God, from the false and deceitful religiō practised & published by wicked mē. I haue breuely afore rehersed frō the worlds begi ning, the order and course of them both. It is not now time (faithfull christians) to be beastly ignorant,

Truthe.

Rehersal

especially

ciallye in the poyntes of Chriſten religyon, and in thoſe lawes whi-che God woulde haue knowne. Adfected or clubbiſh ignorãce ſhall not excuſe vs in the greate daye of reckenyng, but rather condempne vs to hel. Lyght is now come into the worlde. If we paſſe not for it, we muſte by oure owne folye peryſh in the darckneſſe. For they which haue not the regarde and loue of Gods truth, therby to be ſaued, are worthye to become a praye to the wolues, & a ſpoil to the deceiuers. They alſo whych refuſe to folow ỹ liuely guyde Chriſt, ſhal folow the blinde leaders, and worthelye fal with them into the depe dytch of eternal perdiciõ, receiuing ther their deſerued reward with the de uil and his angels, which were of the like rebellion. God defend hys diſparſed and ſore perſecuted churche, for his infynite mercies ſake. Amen

Light.

Leaders.

Wrytten from Baſile in Heluetia. An. 1554.

¶ The title of Boners whole boke.

ARticles to be enquyred of, in the generall visitaciō of Edmund bishop of london, exercised by him in the yeare of oure Lorde. 1554. in the citye and diocese of London, and set fourthe by the same for hys owne discharge towardes God and the worlde, to the honour of God, and his catholicke churche, and to the commodity and profyte of al those that eyther are good (whyche he wold were al, or deliteth in goodnesse (which he wysheth to be manye) withoute anye partycular grudge or displeasure, to any one good or badde within this realme, which articles he desyreth all men of theyr charitye, especially those that are of his diocese, to take with as good intent and mynde, as he the sayed byshop wysheth and desireth,

Boners tytle.

Boners texte.

syzeth, whiche is to the best. And ỹ sayd byshop wythall desyzeth all people to vnderstande, that what so euer opinyon, good oz bad, hath bene deceiued of him, oz what so euer vsage oz custome hathe bene here to foze, his onlye entent and purpose is, to doe his duety charitably, and with that loue, fauoure and respect, bothe towardes God, and euery chzisten person, which, any bishop shuld shew to his flock in any wise.

¶ The declaration.

Policrati con.

AN infallible truthe is it, that Jhon Salisbury, the Bishop of Carnote, wzote in his Policraticon, about iiii. hundzeth yeres a go. In the cherche (saithe he) do the Scribes and the Pharisyes syt, layinge vppon mennes shoulders impoztable burthens. So frãticke are the byshoppes in theyz visytaciens, as thoughe wycked Sathan were goyng once againe, from

from the face of the Lord, to whyp or to punyshe the Churche, lyke as he slagelled the mooste pacyent manne Job. Canne any thynge be spoken more plainly, concernynge these blasphemous Articles, and thys bloudye byte sheape theyr practyser? His visitation (he saith) is generall, for the citye and Diocese of London. Articles.

Woe is that Citye and Countrye, whyche hathe no better instructyons, than thys theeke and soule murtherer here bryngeth. But where sinedeth thys bellye beaste, that wyckednesse shall dyscharge him afore god? The world he fynedeth in theese dayes, lyke to hym selfe, blasphemous and beastlye. God is not honoured by suche abhominatyons, as theese Artycles contayne, neyther yet hys holye Catholicke churche furthered, thoughe the synagoge of Sathan hathe thereby a presente commodity. abhominations.

Wicked papistes are they, whi-
che here are called good, and their
goodnesse is well knowne to be
Idolatry moste blasphemous Idolatry. But
what wyll he answere to Christe,
why che sayeth, that none is good
but God alone. Luke. xviii. Hys
sayinge taketh here no place. By
lyke he hath so transubstancyated
them into Goddes, that reallye,
substancialiye, and corporallye, he
can think them to be no lesse. For
boldlye he addeth in the presente
tense, this verbe substantyue, are,
whych is onlye due to God, by the
holye scriptures. But wyth them
he is not much acquainted, he thā-
differēce. keth god of it. A difference he put-
teth betwixte good men, and men
which delighteth in goodnesse. *Per*
quam regulam: By that meane, he af-
firmeth some mē to be good, whi-
che delighteth not in goodnesse.
And that he may wel apply to his
Papistes. He would that all men
were good, but not that all menne
de-

delighted in goodnesse. For, that latter poynte, to delighte in goodnesse, he wisheth to many, but not to all. A noble poynt of deuinitye, and it were from the scole of Wyl Sommer. He hath no particulare grudge or displeasure, to any man wythin this realme. Than by like his grudge is, as is his visitation, general, and extendeth vniuersalye to all men, as did the frowarde grudge of Ismael. Gene. xvi. Notwithstandinge he desyreth al men to take these his Articles, with as good intent as he wisheth. A very straunge request, al circumstances marked. A poynte. Ismael.

In the conclusyon, he fawneth like a wilye Fore, and desyreth al menne to haue a good opynion of hym. Wherein he semeth to dout of hym selfe, as dyd that cursed Apostata Caine, to whome in the Preface he is most aptlye compared. His purpose is (he sayth) to do all thinges charitably, wyth loue A fore.

and fauoure, respecting both God and his neighboure. And all these are manifest lies. In the end wher as he claimeth Christes herytage for hys owne flocke, and so bosteth it without al shame, he is an vsurper, an Antichriste, a theke, and a beastly blind buffard, Christe sayd not to Peter, go feede thyne owne flocke, but, go fede my shepe. Ihon xxi. Fede Christes flocke (saith S. Peter) not for desyre of filthy lucre nor yet as ye wer lordes ouer thē. etc. But, as gentle ministers. 1. Pe. v. Take hede (saith S. Paule) to all the flocke, which Christ hathe purchased with his bloud. Ac. xx. Thā is it Christes purchase, and not yours. His flocke, his congregacion, hys church and not youres. O wicked Antichristes & papistes, be once ashamed of your most beastly ignorance & blindnesse. Ye thincke the possessyon your owne, for that ye haue gotten it by simony. But the right is Iesus Christes. For he bought it with the moste precyous

Lyes.

Lordes.

Simony.

pryce of his bloud. 1. Corin. vi. If this be not inough for the tytle of one boke, I repoꝛt me. Mark with what circumstãce he paynteth out his folly.

¶ The first title particuler.

The first articles are, concerning the clargy, because they shuld of duety, geue good example, and that theyr fault is moze in dede, and moze woꝛthy punishment, then the faltes of the laity. Boners texte.

¶ The declaration.

NOt they which are annynted with the oil of gladnes. Psa. xliiii. which is a perfect faith in Chꝛist: nether they that are annoynted with ỹ oil of gods spꝛite, to the vnderstandinge of thynges heauenly. Esa. xli. are alowed here to be of this clargy. But they only are there vnto admytted, whyche haue bene smered wyth the popes stynckyng shoe greafe & lamp oyle, hauing a mark in their right hãds ii. Diles.

and foze heades, wyth authozitye, there to bye & to sell. Apo. xiii. Of duety (saithe Bonner) these muste geue good example, but he sheweth not wherin. By like that example is not yet come from Rome.

Example

The mooste necessarye examples whyche Chriſte propowned to his ministers to be followed, specially that they shoulde not goe into the way of the Gentiles, in following their Idolatries, but ý they should preache the gospel, heale the sicke, cleanse the leapers, raise the dead, and caste oute deuyls, wyth suche other lyke. Math. x. Are not in all theese Articles once remembred.

fruits

The frutes of the spirite, whome s. Paule aboundantly nombreth. Gala. v. And the armoure of God, whyche he to all Christians perswadeth. Epheſi. vi. Are here not once regarded. Neyther yet Saint Peters gentle & modest rules concerninge the christen ministers. i. Pe. v. Finedeth here anye place.

armoure.

Ther-

Therefore by lyke it is some other example that they of ỹ clergy, shoulde of duety geue. I praye God at the latter, it ryseth not out of them, whiche S. Paule nameth the dedes of the flesh. Gala. v. For wyth them are they best acquaynted, maister Gardiner, maister Bonner, mayster Tunstall, mayster White, and all the packe of them, and here after I may chance to declare more plaine. For by the healpe of frendes, sometime their owne familiers and preuy conueiers, but now repentaunte, I haue a register of their braggynge beastes, and also of the good increase whiche they haue hadde in theyr times, our Lady of wisdome blesse them and swete Saint Loy. If the faultes of your clargy be greater, and more worthye of punyshment than the faultes of the laity, whye leaue ye them vnpunished after so horrible excesses? Yea, whye preferre ye and encourage them to more

Example

Aregister

more wickednesse: why is Weston now deane of westminster, Cotes Bishop of Chester, doctor Smith, Yonge, and Martin, wyth other brent breches and Sodomites innumerable: But sowhat ye muste saye, for a countenaunce, thoughe ye meane nothing lesse. Now come we to the firste Article, concerning Bonners cleargy.

Weston and others.

They vtter their owne synnes them selues, as did the Sodomites, and hide them not. Esa. iii.

¶ A declaration of Edmond Bonners articles, concerning the clargy of London Diocese, whereby that execrable Antichrist, is in his right coloures reueled, in the yere of our Lord M.D.liiii. By Jhon Bale.

¶ The fyrste Article.

Bonners texte.

Irste, whether the clargy, to geue example to the laity, haue in their liuynge, in their teachinge, and in theyr doynge, so behaued them selues, that they (in the iudgement of indyfferent persons) haue declared them selues, to searche principally the honor of God, and hys churche, the healthy of the soules of suche, as are commytted to theyr cure and charge, the quyetnesse of theyr Parishyoners, and the wealth and honour of the kynge and Quene of this realme.

¶ The

¶ The Declaration.

A stole.

HEre is as wise an order towardes, as maister Harry my Lord Mayres foole had bene of counsell therein, or at the making therof. Jhon Popam the Churche warden, and Saunder Waspe the constable, of euery paryshe, in some places as wyse as theyr mothers Apron strynges, muste answer for the clargies behauiour throughe al the whole diocese. For here he saith, the clargy, and not the person, Vicar, or Parishe Priest. Who euer see a more manifest mocker: An abhominacion to the Lord (saith Salomon) is euery mocke.. Pro. iii. In the latter dayes (saythe S. Peter) shall come mockers in deceitefulnesse, whyche wyll walcke after theyr owne lustes, disdaininge the Lordes promises. ii. Peter. iii. The Apostle Jude sheweth euen the same in his Epistle also, by thys worde Illusores. Goe we forwarde, and marke

A mocker

marke by the way, the illusions of this deceitfull iuggelar. Jhon Popam and Saundze Waspe, muste forth abzode, to seke the iudgemēts of personnes indifferent, ere they make answer to this firste article. A religyous pzogresse. And who are these persons indifferent? Not scripture searchers, not bible readers, noz menne of chzisten knowledge. Neyther yet faynte Gospellers, whyche neyther are hote noz cold, foz al these they greatly mistrust. But persons indyfferent, are old cankred Papistes, ignozaunte bussardes, wilful Idolatoures, and mooste wycked haters of al truthe and godlinesse. Yea, such as moste commenlye haue wiues obedyent to holy church bothe at bed and at bozde, S. Cuckold saue them. Foz these are the good benefactours of that holy mother of theirs.

Illusions

Papistes

But what is the matter, that here must be so effectually answered: whether the cleargye to geue exam-

example &c. as aboue in the texte. But thys worde doynge, my Lord byteshepe maye put in hys purse, as superfluous, for it is included in the word, lyuing, which goeth afore, I see it well, I muste take paynes amonge, to teache his fatherhede more wytte in orderinge his matters, wel syr, as for your liuings or doyngs whether ye wil we knowe them to be most fylthy

doynges. and abhomynable, and youre teachinges therwith most pernicious and hurtefull to the soule. To muche tyme woulde it aske at this present to describe them. In deede your persons indifferent had nede to make aunswer to youre behoue in those poyntes, with lye and all.

Churche. To search principally (ye saye) the honour of God, and the health of his church, ye would saye. I must teach ye ones again to frame your sentences, els wold ye couple your sorcerous masmōgers with Gods maiestye in one honour, which we

wyl

wil not take at your luciferus per
ſwaſyons. And truelye your blaſ-
phemous and Idolatrous Syna- vertuous
goge, is no moze hys churche, than
your hipocriſyes, ambicions, lies,
lecheryes, and Idolatries, are hys
commaunded wozkes. Ye ſeke the
health of ſoules, euen as the deuyll
hym ſelfe dothe, by the vtter con-
tempt of Gods commaundements
to bzyng them to the lake of hel.

Ye ſayth, thou ſhalt haue none
other Gods but me. Exod. xx. And
you hange vppe your inchaunted A Cake.
Cake in a bore, ſometime wozme
eaten, ſomtime mould & ſtinking,
and yet wil ye haue it checke mate
with him: he ſaith, thou ſhalt make
to thy ſelf no grauen ymage. Deu.
v. You not only make them, but al
ſo ye tabernacle them, paynte thē.
gylde them, ſence them, ſalute
them, and wozſhip them in ſpight Idols
of hys harte, beſydes your homely
handling of his other commaunde
ments. And as much pzofyte haue

the

the people of your Latine iabberinges, as a man may fetche from the grũting of a sow, or the crokeling of frogges. Saint Paule telleth you, that they are vnprofytable, vayne, and starcke noughte. 1. Corin. xiiii. You saye, they are good, holy, and holesome, because Antichrist and the deuill hathe so perswaded you. Who elsse hathe commytted mennes soules to the cure of such theues and soule murtherers, but the deuell whiche seketh their perdicyon, and suche wicked rulers as careth not whether they sincke or swimme? your sekynge of quyetnesse amonge the paryshners, is only in church ales drinkynges, feastinges, bollinges, bibbinges, banketting es, idle gaddings abrode, and in blasphemous worshippings. For if any of them be about godlinesse, moste miserably ye molest them. Ye pretende to seeke the wealthe of the realme. I pray God ye bryng not vppon it, the

Anti-Chryst.

In cups.

the greatest plage that euer was yet. We make bolde also to seke the honor of the king and Quene, but the ende of your doinges, is exceadingly to their dishonoure. For in pampering you vppe in all bayne pleasures, whych are knowne for as false Prophets and as wycked Idolatours, as euer were Baals queresters, they beare nowe the hateful names of Achab and Jesabie. iii. Reg. xviii.

Pampering.

No flatter them in folish fantasies, as your forish nature is to do: Of late daies ye haue set forth certen Genealogies of their lineall dissent from Jhon a Gaunt, sometime duke of Lancaster, Gardiner White, and Harpesfeld maintaynynge the same with their flatteringe verses. But if the original of that history wer well knowen, how it came first to passe by the craftye conueyaunce of a Fryer that was once solde for puddynges, called Walter Dysse, they mighte seeme

Genealogies.

to haue small honor of that clarkly conueied Genealogye. Well, I say no more of that matter at thys time. The narration therof, is very plaine in his boke. *De scimate ecclesiæ*, and in the additions of Polychronicon, compiled by Thomas Walsingham, a monke and chanterof S. Albons. *Potestas (inquit) concedtur inaudita waltero de Disse Carmelitæ, vt ad ducis Lancastrie profectionem conducerct. &c.* Of eare confession, the Popes fishyng net, the discouerer of princes hartes, and betraier of christen kinges and their kingdomes, thou hast sence thy first beginning wroughtwonders. England, be ware in time, for thyne owne Judases are about to betray the to double straungers, to cruell Spaniardes for filthy lucres sake, and to ỳ deuils of hel by their daily Idolatries. Genealogies s. paul doth not much allow, but wylleth vs to auoid them, as things vnprofitable, vain, and folish. Ti. iii. Al

Walter dysse.

Confession.

the

the contentes of this first Article, are for to geue example to the laity. But the eternall God preserue all his true seruauntes, from the folowing of their moste filthye examples. Amen.

¶ The seconde Article.

Item, whether your person, Vicare, or anye other ministringe as yet wythin youre Parysshe, haue bene, or is marryed, or taken for maryed, nor yet separated from hys concubine or woman, taken for wife. Or whether the same woman be deade or yet liuynge, and beinge liuinge, whether the one resorteth to the other openlye, secreatly, or slaunderously, maintai-

Bonners texte.

ning, suppozting, oz finedinge the same in any wise, to the of fence of the people.

¶ The declaration.

Wardēs. NOwe are Jhon Popam and Saundze Waspe, the Constables: oz Church wardens whether ye wil, come home again and must make aunswer foz theyz owne paryth. Fyzst whether their curate haue bene married, oz nay: Foz that is the moste daungerous poynt, and greatest deformitye to holy church of all other. Marriage was fyzst instituted of God the father, which was no letter foyth of Mariage. vncleanesse. In Parradise a place of innocencye, and foz manne that tyme beinge an innocent. Not to defile him, but to confirme him in his innocency. Furthermoze, God blessed the sayde marriage, and amonge hys other woozkes, moste earnestly beheld it and alowed it, foz

for it was in his sight exceadingly good. Ge. i. Bonner is not pleased withal this, but here he hath condemned it in his clergy, as a thing most horribly euil, God saide, it is not good for man to be alone, he allowed his wife for an healpe vnto him, and excluded no man frō that holy order. And all this was done in their innocency. For they were both naked, and wer not yet ashamed therof. Ge. ii. This may take no place in this article (saith Bonner) though Dauid hath regestred it for a constant rule, that the verity of the Lord, endureth for euer. Psal. cxvi. But I my selfe muste geue you the reson why. For they are now by their vow, of an other creation. They are anoynted prestes, not after the order of god, but of antichrist, from hence forthe by profession. They maye not serue God in marriage, but the deuell their great ordinary in al kinds of buggery, as your malsmōgers do.

A wyfe.

Flowers.

The peculiarly chosen vessels of
Fathers. God, the Patriarkes and the Prophets, the consecrate Priestes and the Leuites, were married men. Mary Christes mother, hadde an husband also in mariage. Math. i. The Apostles of Christ had wiues in like case. i. Cor. ix. The godlye fathers of the primatiue churche, both bishops and elders, as Ignatius, Hermas, Polycrates, Dionysius Corinthiorũ, Spiridion, Tertullianus, Hilarius, Philogonius Cheremon, s. Nicolas, Senior Basilius, Gregorius Naziazenus, Epiphanus, Epiphanius, Constantinopoletanus, Genebandus, Pharo, Paterius Cenomanẽsis, Beulanus, Celsus, and a M. more, had the same without offẽce. And so in the church it stil cõtinued, til pope helhound or Hildebrand at Rome, & Anselme here in England, bothe superstitious monkes, dyd clearly banish it out of the clargye. Who
Byshops marryed.
Bonner. shal let Bonner then, at these wor

thye

thy scriptures & examples neglected, nay, rather contempned, to renue again their tiranny: Is not he an holy votary, a rocheted rutter, & a bloudy butcher, as they were The holy ghost spake it plainly to S. Paule, and told him, that the forbidding of marriage was a manifest doctrine of deuils. And should be taughte by them that were fallen from the faithe, and gaue hede to spirites of error and lies, in hipocrisye, hauinge their consciences marked with an whote yron. 1. Timo. iiii. Than is it a most fit office for baudye Bonner. Is not he a brockish bore of Babylon, a swinebol, a blockhed, a belly God? And maye not the deuils enter once again into the swine, as they did in Christes time: Mat. viii. No wher shal they find better stabilling. thē with such a glorions glutton. An apter instrument to worke his cursed feates, thē such a puffed vp Mabal, shall sathan neuer obtaine.

Hipocrites.

A glutth

Hilde-
brand.

Go forwarde then gentle Bonner in the progresse of Hildebrand and Anselme. Renewe and boldly maintayne, your greate maysters tiranny, as they religiously began it, but bi much more fearce in your doinges than they were. Though they did no more but put them frō their liuinges, doe ye stocke them, famishe them and burne them, as ye did Jhon Porter, and Rychard Wekins, wyth an exceadinge nomber of Christen martirs, nowe of late dayes. Lette none escape your bloudy handes. Enquyre fyrste of

Marryed.

all, if your curates be maried. For that in the Popes bokes, is a greate matter, I promise you. Yea, are yet further, if they be not taken or thought to be married, and seke al the wayes ye canne, to confounde them. Knowe whether they be diuorsed or nay, thoughe no manne oughte them to separate, whome God hathe once ioyned. Math. xix. Cal them concubines and whores

hard.

ly, though God hath alowed them
for lawfull wiues. 1. Cor. vii. And
let both them and theyr children
famishe vnto deathe. Examine yet
further, whether the women be
deade or a liue. And if they be ly-
uynge, are whether the one reso-
teth to the other, as manne to his
wife. Either openly among neigh
boures, or secretlye at home, or
slaunderouslye, as the blynde Pa-
pistes do take it, thoughe youre
good instructions. Maintainings,
as ye tearme it (supportynge and
findinge, ye maye putte in youre
pouth) the same in anye condition.
For ye know that they whome ye
haue bewitched wyth your romish
sorceries, wil alwaies be offended,
with ỹ which is both good & godly. Though they whych know
light from darkneſſe, truthe from
falshead, and Christ from Belial,
are nothing at al therewith offen-
ded.

Famishe.

Beastes.

But in one poynt I much com-
mend

mend you, that ye are in your ge-
nerall visitation, so fauorable and
Gentle. good to your maisters assayres. As
to idlenesse, to whoredome, to ad-
uoutry, to falshead, to knauery, to
Idolatrye, to Glottonye, and to
dronkennesse. For these and for o-
ther execrable vices more, as a
frende vnto them, ye enquire not,
neyther yet for the abhomynable
buggerye of your Masse mongers,
Whores whyche is a commen vertue amõg
theym, whan none other mannes
wyfe, nor yet doughter, nor com-
men whore can be had.

It were easy inough to knowe
of theese matters, if ye wolde but
examine those menne, whiche are
more indifferent than those whom
ye haue made fyt for your handes
in the darke. Ether els if ye wolde
enquyre diligently, of those trusty
frulles, whych are knowne with-
in the parrisches to be healpers at
neade in suche occupyinges, or of
those lustye queanes, whych vse

to

to walcke abroade in Beggers apparell, or of Pye wenches, and sawsage sellars. Pye wenches.

But for the latter poynte of spirituall buggerye, ye neade to goe no further than the Boyes whyche are theyr Chamberlaynes, make theyr beddes, and healpe them to Walle, for they can tell ye ynough. But truelye I iudge two causes chiefye, of youre sylence in theese matters, the one toucheth you, and the other your Walle mongers. If ye shoulde enquyre of suche odyous matters, your owne chekes wold ware redde, and so accuse you as giltye in the same. Be ware

But as for hauyng of a wyfe, or for Preachynge of Chrystes Gospell, whyche are here in your Artícles noted, the greatest sinnes of all, ye neade not to bee ashamed, for ye thancke GOD, ye were neuer yet acquaynted wyth them.

And

And as for your maſſemongers it is neceſſarye that they be ſuch menne as here are ſpoken of. For therby ye knowe them to be catholicke men and no Goſpellers, to be obedient members of holy church, and none of the newe learnynge nowe a daies. As ye haue for example good doctoure Weſton, whych brent a woman, perſone Chicken which rode in the cart, and others more, which nowe are in great authority. And by ſaint Mary ſir, ye haue good ſcriptures for it. For ſ. Paule ſaith, that they which with hold Gods truthe in vnrighteouſneſſe, or that bathe chaunged hys veritye for a wicked lie, are geuen vp of God to vnclenneſſe, to defile their owne bodyes amonge themſelues. And they that haue worſhipped and ſerued the things that are made (as you doe your Idolatrous cake, and other Idols, ſhalbe geuen vnto moſte ſhamefull luſtes agaynſt nature, brenninge in the ſame

Sodomites.

Weſton.
Chicken.

The cake

ſame ons wythan other, yea, men with menne wozcking filthineſſe. This is the rewarde of their errour. Ro. i. Saint Jhon also compareth your mother holye churche to a greate citye, which is ſpiritually called Sodoma and Egiptus, foz the good ghoſtlye woozkes of buggerye and Idolatrye, whyche therein are vſed. Apo. xi. I would that Thomas Martine (oz Wynchester vnder that name) the great Hercules and myghtye defeuder now of thoſe your ſtinkinge buggeries, delighting by al likelihode in the ſame, ſhoulde not call these two wozthy witneſſes, Paule and Jhon liers, as like a valiaunt captaine, he hath done others, whan none other ſubtile ſhift wold ſerue hym. O palpinge paraſites, your owne chefe deceiuers, as you gape foz the fat ſcrappes of Babilon, ſo hel gapeth foz you, foz ſuppozting thoſe miſcheſes, whom God abone all other, deteſteth.

Thomas Martyn.

Flatterers.

The

¶ The thyrd article.

Bonners texte. Item, whether there be any person, of what estate, condition, or degree he be, that doth in open talke, or priuely defend, maintaine, or vphold the marriage of prieſtes, encouraginge or boldinge any person, to the defence therof.

¶ The declaration.

Generall Alubber. THis article is large, and paſſeth Iohn Popams reache, for it ertendeth verye farre. Here is exempted neyther Duke, Earle, Lord, Baron, Knight, Eſquyre, Gentlemanne, yeoman, or ploughman. For here is added, of what condition or degre ſo euer he be without reſpect of any mã. But if they maintain prieſtes mariage as a thing lawfull, what thoughe they haue God & his ſcriptures on theyr ſyde, yet muſt they be accuſed to my lord lubber of lõdon, for

men of

of suspected doctrine, be it done apertely or preuely. See, I praye you, what preparation is made here, for defence of the doctrine of Deuyls, as Saint Paule doth call it, more fyt for that priesthod than the doctrine of God. But I counsell Saunder waspe, to be ware whome he accuseth, least he spede as ill as dead as fryer John latimer a Carmalyte in the dayes of kinge Richard the seconde. Thys frier accused John a Gaunte, than Duke of Lancastre, of treason agaynst the kinge, in the yeare of our Lord, a thousād three hundred foure score and foure, for that he than somewhat fauoured the doyinges of John Wycleue. Thys fryer at the last apprehended by the fryndes of the sayde Duke, was hanged vppe in a prysonne by the armes, and a great plummette of leade tyed to hys preuye members. To the soles of hys feete was fyer put, wyth other for-

John latimer.

Tozmēt. tozmentes moze, to make hym to
recant, which he neuer would do;
holoned by lyke of the byshoppes:
And at the latter, he was behea-
ded, as affyzmeth Thomas Wal-
syngham in hys addicyons to Po-
lythzonicon.

Wonner would haue no man en-
couraged oz holoned to the defence
Mariage. of pzieftes marriage, kepe as ma-
ny whozes as they wyll, oz occupy
as many buggerye boyes as maye
like them, as the holye ozder is at
Rome amonge the Cardinals. It
were muche to recite here, what
Pope Sixtus. Pope Sixtus the fourth, somtime
a graye Frier, did to the maynte-
nance of this chaft religion. Yow
he builded a ftewes of both kindes
and what were the yearely annui-
tees, which came of the same. And
where as Wonner bitefhepe dothe
fpeake of maffing pzieftes, whiche
are not of Gods fcrypture, in good
faith I do iudge them not wozthy
of mariage whych is of that fcrip-
ture.

ture. The woorde of God maketh mention but of one prieſt after the order of Melchiſedech, which was Jeſus Chriſt Gods ſonne. Heb. vii. If there wer and are more prieſtes ſence his time, they be of an other order: That muſte be graunted, ye knowe. They are not of the order of Aaron, ergo they are of the order of Jeroboam or of Antichriſte, and than we are at a ſut poynt. But one prieſte.

I would gladly deſire of maiſter Bonner, to knowe of what order my maiſter his father was: I am credibly informed that he was a prieſt, by able and ſufficient wytneſſes, & his name was ſir George Hauage. In Leyceſtre ſhire was he ſomtime a maſſe monger and a good ghoſtlye father, olde women ſaid, which were well loden wyth ſinnes and led with diuers luſtes, alwayes ſekinge and neuer attayning to the waye of truthe, as the good vertue is of eare confeſſyon. ii. Tim. iii. I maruel the leſſe, to Sir George Hauage.

Bonner

fynde Bonner here a cruell and spitefull ennemy to the marriage of prieſtes. For I ſee well, that he hathe it of nature. And no manne (they ſay) can take awaye that nature geueth, hys father abhorred the ſame, whan he was begotten, and ſo did his mother alſo ſ. Thais of Alexandria bleſſe her for it. She religiouſly gaue him her own ſurname Bonner, to make hym to ſeme a Melchiſedech, or a miraculous childe without father, ſo good was ſhe to the honoure and good name of holy church. I praye God ſhe be not ſainted for her labour.

A baſtard

Hys Archedeacon Wymbeſlaye ſhould ſeme to be his owne nyghe kinſman (his brother) ſo ſhuld the late chauncelloure of Wincheſter, as the ſaying goeth, for the ſayde ſir George Sauage, perſō of Donham in Leyceſtre ſhire was theyr father, and had by reporte halfe a doſen more of childzen beſides thē. And when the ſaide Wimbeſlay,

Wimbeſlaye.

Bon-

Bonners brother, was person of Dorporlay in Cheshyre, he was not all fruteleſſe neyther. For he was well knowne there, to haue two or thre familiers, which wold ſay, Chriſt helpe ye, at midnyght. Thus is ther no chaſtity wanting in that generacion. Whores.

¶ The fort Article.

Item, whether ye haue your Perſon or Vicar reſydent continuallye with you, vpon his benefice, doyng hys duetye in the ſeruinge of the cure, and whether beynge able, he do keepe hoſpitalitye vppon the ſame, feading hys flocke wyth his good liuing, wyth hys teachinge, and his relieuynge of theym to hys power. Bonners texte.

¶ The declaration.

Poney.

Here is continuall residence called vpon, for them only which hath not agreed with my Lord for money, either yet are not his chaplains of honour, his commissaries, his bailifes, his prouiders, his caters, his catchers, his gardiners, his conueyers in the darke, and his other officers. Their doinge of their duelies in seruynge their cures, is not to preach truely the Gospel of Christ, which is the onlye charge, that he gaue to his churche at his departure hence.

A church.

Math. xxviii. Mark. xvi. Luk. xxiiii Ihon. xv. and xxi. Neyther yet to teach them the commaundements of God, and the true Articles of their faith. But to coniure breed, water, ashes, palmes, candels, and such other toyes. To heare confessions in Lent, to dyppe ware in the font, to holde forth the Crosse

for egges on good Friday, to houl
ouer the paschal, to be spattle chil- Spattle.
dren in baptisme, to sence Images
to swinge holy water, to gadde in
procession, to stande vp at the aul-
ter like a cockescombe, and ther to
shew fine toyes of leger de mayne,
to make a new God to be worship
ped, by vertue of v. latine wordes,
to lappe hym, hap hym, and wrap
hym in cloutes for catching colde, A God.
to bore him, pire him, and to draw
hym vp with a strynge, least iacke
mouse, ronne awaye wyth hym,
eyther elsse Robin Daw feede hys
birdes with him, with many prety
pageauntes more.

Christe saithe, these are wicked
worshippings, & the idle precepts
of hipocrites. Mat. xv. Saint Paul Ceremo-
calleth them beggerly tradicyons nies.
and yokes of great bondage, Ga-
la. iiii. Esaye also with the other
prophets reporteth, that God doth
hate and abhorre them, Esaye. i.
Jer. vi. Amos. v. Mich. vi & Mal. i.

Other ſeruinges of the cure, there are amonge them, like as ſir James Tregennow, the curate of Sainte Jues in Cornewale gaue me inſourmacion there, euen the laſt yeare on the fyrſt day of October. He reported in the preſence of certayne gentylmen, that in one daye he had beget. iii. fyſher mens wyues of the paryſhe there wyth child only to vp holde the churches profyts in crifyms and offerings.

James Tregennows.

Doctour Swete lippes my Lords olde chaplayne and croſet bearer, in holye confeſſion enticed a mans wyfe in London, to the ſame religeous occupyinge, whom ſhe like an honeſt woman, diſcouered. Men maye well perceaue it therefore, that there are more religyous ſeruinges of a cure, than are afore rehearſed. There are yet ſome good ghoſtly fathers in England, which by the helpe of eare confeſſions in Lent, haue prouyded for iiii. or. v. of their wiueleſſe neyghbours,

Swete lyppes.

Confeſſors.

hours, other good curates aboute them, for all the yeare after, and wythin their owne parishes. Maister Wharton (I hard say) a iustice in Southfolke, brought once to the duke of Northfolke, a wenche clothed in mannes apparell, wyth iiii. waiting chaplaines, good curates, whiche had, one after an other, bestowed their chastity upon her. A wench

Innumerable storyes of oure time, could, I here bringe in, concerning this kind of seruing cures if laiser woulde suffer me, but I nowe let it passe, till the settynge forth of the third and forth partes of my votaries. Nowe followeth hospitality, and it is very clarkye here dissyned. Ye muste (Bonner saith) fede his flock (I thought they had bene Christes flock) with hys good liuinge. And what that is, euery man knoweth, whiche hathe wit and experience. Ye muste also fede them (saith he) with hys teaching. Seruing. His life.

ching. But not with Christes teachinges, neyther yet wyth the Apostles and Prophets doctrynes, where vppon the true churche is onlye founded, and vppon none other. Ephe. ii. No sir, for it is sayd here: his teachinge. And what is that? To say their prayers in Latyne without vnderstandyng properly, to beare their candels soberly, and to offer them to the saintes, not of Goddes makynge, but the caruers and paynters, mannerlye to take theyr ashes deuoutly, to carry theyr Palmes discreatelye, to creape to the crosse on good Fryday featly, and to receyue theyr little whyte maket vpon Easter day honourablye, wyth a greate sorte moze. And let the relieuing of the poze neighbozs come lasse of all, for that wyl be nothyng by that time we haue reckened well, returne we to the

Doctrine

Howlell.

¶ The fyft Article.

ITē, whether your person or Vicare, being absent, haue a sufficient dispensacion and licence therin, and whether in his absence he do appoynte, an honest, able, and sufficiente learned curate, to supply his roume and absēce, to serue his cure. Bonners verte.

¶ The declaration.

I thoughte it afore in the former article, that thys poynt woulde followe. He muste haue a sufficyent dispensacyon and lycence that shall be absent. And for that he muste agree wyth hys Lorde ordinarye of London. Here is surely a noble religion toward. For monye the wolfe shall enter into the sheepe folde, and for mony he shall both rauish and deuoure. marke.

noure. The these for mony shal be
Wolues. suffered to runne awaye wyth the
flese, and the murtherer both with
the skinne and the flesshe. Thys is
muche lyke to the bakers Boyes
crye, betwirte hys two bread pan-
ners in Sturbridge fayre. By and
beare awaye, steale and runne a-
waye. &c.

Yee that entereth not in, by
the doore (saythe Christe) into the
shepe folde, but climbeth vp some
other way, he is bothe a these and
Theues. a murtherer. Ihon. x. Who is ha-
ble to dispence with hym whyche
taketh charge ouer Christes flock,
eyther yet wyll presume to licence
him for monye, to playe the dou-
ble robber, but that maister theefe
of Rome, and hys preuye pycke
purses abrode. Suche ragynge ra-
uenpurs care no more for ỳ soules
of menne, than they care for olde
dogges and cattes. They are they
Betray- whyche S. Ihon speaketh of, in hys
ers. heauenly Reuelacion, that make

mar

marchandise both of the soules and the bodies of men. Apo. xviii.

It is ynoughe (you saye) if he in his absence appoynte an honest, able, and sufficient learned curate, to supplye his rowme. But wher shall we fynde him at nede. Not amonge your malmongers as apered in the visitacion of monsteries and collegye, which I have at this present, for a wytnesse agaynste them.

A robber.

In them is founde no manner of honestye, unlesse ye take wyse-dome with other fleshlye abhominations for matters of greate honestye.

A blinde leader.

In them is neyther habilitye of learning, neyther yet sufficientye of vertue, unlesse ye holde blynd obstinacy for Christen learning, and practised hipocrisye for a vertue. In good king Edwards tyme, they vertue, learnings and honestye was knowen suche, that they wer glad to hyde their heades

des. Nowe swarme they abrode by heapes, and are by you admitted for money as curates most fyt for your purpose, to holde the people in blindnesse and ignorance, and to nousle them vp in youre olde Idolatries, and thys, ye call here, the seruynge of a cure. The Lorde delyuer hys redemed heretage, from such rauening wolues and soule murtherers, as you be al the packe. Amen.

Ignorant.

¶ The first Article.

Item, whether your person or Vicare, by him selfe or his good and sufficient deputi, for him, do relieue his poze Parishioners, repaire, and maintayne his house or mansyon, and thinges there vnto appertaining, and otherwise do his duety, as by the order of the law, & custome of thys realme he ought to do.

Bonners texte.

The

¶ The declaracion.

The greatest relife that eyther person or vicar might geue to his parisheners, were continuallye to preache to them the Gospell of Christ, which is the doctryne of eternall lyfe, John. vi. the nourishmente of the soul. Mat. 4. and the power of god to saluation, Ro. i. But that kinde of releuing, is not here spokē of. I hold not against the reparinge of your mãsiõs, nor the mayntenãce of your houses, wyth things ther unto appertayninge, so that the Lordes buyldinges were also remembred. But they are in these hellyshe articles, moste odiouslye hated, reuyled and contempned. Ye woulde haue dewtyes done by order of the lawe, whiche is none order but errour, as you and your companions haue vsed it. Ye wold haue thinges mynistred after the custome of this realme, ye meane the

feadinge.

Buyldinges.

the rules of olde papistrye. But where are the vnspotted rules of God, yea, where is his veritye, wher is his worde, that they have no place here? The Lorde neuer committed his churche to the rule of mens polluted lawes, neyther yet of theyr corrupted customes. The lawe of Moses, whiche is far aboue the Normans lawes, nowe called the lawes of Englande, and also aboue the popes vnholye lawes, if ye meane them, is nowe abrogated by Christ, Saint Paule sayeth. Ephe. ii. And he that shall returne againe to the obseruation of that lawe, goeth quyte from Christ, and is so reiected as none of his nomber. Gala. v.

Rules.

Lawes.

Customs

If menne than returne to your popyshe lawes, what wyl become of them, saye you? And as for customes, by the very mouth of God, ye are forbydden to followe them. Folow not (sayth he) the customes of them whiche haue beene afore you,

yon. We not polured in them. Deuitt xviii. Thou shalt in no wyse go after the multitude, to do wickednesse. Exo. xxiii. To onlye that which I commaund you. Deu. xii. Ye that entreth not in by the doze which is Christ, as is sayde afoze, is a theke and a murtherer. Ihs. x. In alredging custom, ye note sinne auailable, and wyl Sathan to be folowed, foz they two are coupled most commenlye with custome. If ye doe it foz auncientnesse, whose customes are mozе auncient in this wozld, than the deuils are? I think none. If the Pzophet bathe sayde, wo vnto them whiche bathe made wicked lawes. Esa. x. We maye adde to it, wo to those cursed Papistes, whych so tirannouslye compelleth the people of God to the obseruacion of such deuelish and damnable customes. Not custom (saith S. Augustine) must we followe, but the veritye of God. Foz custome (saith S. Cypziane) wythout that verity.

Murtherers.

Tirants.

veritye, is an olde cancred errour, no lesse to be abhorred than verye poyson. John Gerson reporteth also, that mennes traditions and customes in hys tyme, brought manye consequences into wonderfull daungers. Some (sayeth he) they caused to dispaire in God, and some they prouoked to kyll themselues. But no cõsolation of faiths righteousnesse nor of Gods mercy bringe they.

John. Gerson.

¶ The seuenth article.

Item, whether the sayde Curate appointed in the absentre of your persone or Vicar, do in all poyntes the best he can to minister the sacramentes and Sacramentals, and other his duetye in seruing the same cure, specially e in celebrating deuine seruice at

Bonners texte.

vice at conuenient houres, chefely vpon Sondayes and holy daies, and processiō dais, and ministring the said sacraments and sacramentals, as of duety and reason he ought mouing and exhortynge earnestly his parishners to come vnto it, and deuoutly to hear the same. And whether he him selfe do reuerentlye celebrate, practise, minister, and vse the same as appertayneth.

¶ The declaration.

IN iii. articles here by course is the person or vicares absence admitted, of this great Mercenary and couetous Iudas, the horrible betrayer and killer of Christes flocke. The chargeful office and duety, which Christ Gods

A Iudas.

ſonne ſo earneſtly required of Peter, for his redeamed heritage, of fede, fede, fede. Jh. xri. is here both bought and ſold for mony. Let me haue a porcion (ſaithe Bonner) as we two ſhall agree, and goe thou where thou wylte wyth the reaſt. Jf thy paryſhe prieſt be a dronken lechoure, and a very knaue, I wyl aunſwer for him and ſay, he is an honeſt Curate, puttynge them to open penaunce that ſhall ſo accuſe hym. Though it be not ſo plainly ſpoken at all tymes, of theſe craftye cloyners, yet commeth it ſo to paſſe, the poore people beynge lefte wythoute all godlye inſtructions. But thys dare I well ſay. Jf they hange not heare with Judas, yet ſhall they hange with him in hell, for this their horrible treaſon againſt God and his truthe. Nowe muſt it be anſwered of John popā and hys followe, whether thys hyred curate or mercenarye, doo in all poyntes the beſt hee canne.

Theuery

Roberye.

Here

Here is it partelye confessed and graunted, that is spoken afore. Knauery
Thoughe he be an ignorant lusske and blynde bussarde, if he do the best he can, he is sure of his Lord Bonners good fauoure. But hys doynge must be in mynistringe sacramentes, after the popes olde rules, and sacramentals also, whiche are ꝑ deuels dregges and al. Deuelry.
As are ꝑ sensyng of Idols, holy water makinge, procession gaddinge, the funte congeringe, and lokinge to the creme bore, wyth suche other madde maistreryes.

These are here appoynted as essencial dueties in seruinge of the cure. Specialli he must do the best he can, in celebratinge diuine seruice, mattens, houres, masse, euensong, & Complin, wherwith Christ was neuer acquainted, neither his disciples, neither yet the fathers of the churche by a thousande yeares space after his ascencion. And that muste be done in latine, an vnknowne lãguage, to kepe ꝑ people A cure.

blinde, and to ſpight ſ. Paul ther-
Shame. with, which hath wꝛytten contra-
ry, to the vtter ſhame therof. 1. Co.
xiiii. Marke here ii. poynts in this
idleneſſe of the Papiſtes; whiche
they call Gods ſeruyce. It muſt be
celebꝛated as holye, and called de-
uine as heauenlye, oꝛ all together
godly. And as it is ther handled of
a wicked babilonian oꝛ buggeriſh
knaue, whiche turneth hys arſe to
the people, and ſpeaketh in a foꝛen
tunge, it is all together deuelyſh.
Yet muſt it be done (ye ſay) at con-
uenient houres, chiefly vpon ſon-
Coaction dates, holye dates, and pꝛoceſſion
dayes, what though Saint Paule
ſaith, that they turne again to beg
gerly oꝛdinaunces, and ſeeke to be
in bondage, whiche obſerue dayes
and monthes, times and yeares.
Gal. iiii. If he ſpake ſo playnly of
Moyſes oꝛdinaunces, what would
he haue ſaid of your moſt idle Pa-
piſtries and foliſhe tradicions.
Though the ſcripture hath alow-

ed

ed the sondaye. Apo. 1. For the administracion of Goddes lyuynge word, yet it alloweth not your vnholy dayes and procession dayes, but telleth you that god abhorreth them. Esa. 1. Sonday.

Duety and reason are added here to the ministracion of youre Sacramentes and Sacramentalles, but Gods holye worde is not ones admytted to haue any doynge among them. The parishners must be earnestly moued to come to al these dom doinges, and exhorted to heare them deuoutely, thoughe nothing be done there to their vnderstandinge and profytte. Alas poore wretched soules, how are they boughte and solde, mocked and deryded of this forysh generacion? The saying is, that the blind eateth manye a flye. It is truely not worth a dead flye, that they shall haue at Gods hande, for folowinge the commaundements of these subtyle Pharisees, Math. xv. vanyties. Idyotes.

In the ende of this article. John a Droynes and Saunder lypgrote, muste testifye, that syr Thomas Typpelar the paryshe prieste their ghostlye father, doth reuerentelye celebrate hys masse, practise hys propertyes, mynyster hys toyes, & vse the same in euery poynte as appertcineth. Swearing by their. r. bones and holydome, that all is so, euen as his Lordshyppes Lordshyp would haue it, what thoughe they dwell in the body of the churche, whyls he standeth at the aulter and doth his feates ther alone. And all this may well be brought to passe, for a potte of good double beere, or a can of noppye ale, wyth an apple or. ii. in the fyre.

The prieste.

Baccar.

The eight Article.

Item whether he the sayd curate, person or vicar, haue bene, or is of suspect doctrin, erronyouse opinyon, myshe-

Bonners texte.

leue

leue, or euyll iudgement, or do set fourth, preache fauour ayde, or mayntayne the same contrarye to the catholycke faith, & order of this realme.

The declaration.

Alwayes those curates, haue they iudged to be of suspected doctrine, which not only haue brought the englisch bibles into ỹ churches, but also they haue openly red them, & truely expowned them, to the peoples profytable vnderstandynge. Those take they to be men of erroneous opinions, which haue purely preached the Gospell of Jesus Christ, wythoute the corrupted gloses of the hipocrytes, & the false interpretaciõs of wicked papistes. For it was a good worlde (thei say) whan the gospel was red by small patches at ỹ aulter in latine only, & saluted of the blynd multitude in the body of the church, with cap in hand and God gene you good mo-

Heretyks

Papistes.

rolwe, for we can not tell what re
bable, no more than can a gose. In
like case are they here accused, for
Marriage. men of a misbeleue, whyche haue
chrystenly taught, that prestes as
they call thē, ought rather to haue
wiues of their owne, than wicked-
ly to haue a do with other mennes
wiues, eyther yet to play the bug-
gery knaues, wyth boyes, bitches,
monkes, and apes, as a great nom
bre of them haue done heretofore.
As for an example, Iohn Stokis-
lay, late bishop of London, depo-
Abbot of Colche-ster. sed Iohn the Lorde abbot of Col-
chester, for occuppynge wyth hys
great Ape, besides botes and wen-
ches. But if he had hanged him vp
for it, he hadde done much better.
This story first was credibly tolde
by certen monkes of that abbey, &
it is yet knowne to manye menne
and women in Colchester.

Martyn. I woulde Thomas Martyn, or
els his maister winchester, wythal
his olde doctors, as he vnderstande
them,

them, should heale me this scabbe, a manyfest frute of that priestyshe chastity, whome he in suche furye for promocyon defendeth. At layser, god willing he shal haue more of them, because he can so workemanly proue that patcherye of the Poope, by all ages to be lawfull, wyth other circumstances more.

They also are reckened of myshe-leue, whiche denieth purgatorye, pardons, dirige for the dead, inuocacion of deade saintes and Images, masse for meseled hogges, relikes, ragges, and rablements and all the Popes old ceremonies: yea chiefly they, which haue caused the churche to be garnyshed wyth the scriptures painted. Finallye they are noted for men of il iudgement, whiche haue taughte by the commaundementes, that none elsse ought to be honored, but that one God whiche is in heauen, as the Prophet Dauid saith. Pure God, eyther elsse that God, whome we ac-

Peitries.

In heaue

acknowledge and worshyppe for oure God, is in heauen. Psa. cxiii. Whan ye pray (saith Christ) saye. Our father wbych art in heauē. &c Math. vi.

The Take.

Nay, saith our new Jeroboams ye shall worship the golden calues in Bethel and Dan. iii. Re. xii. Ye shall take the sacramente of the aulter for your God, for he hathe brought ye oute of the land of Egipte. He is he that was borne of Mary the virgine, suffered vnder Ponce Pilate, was crucified, dead, and buried. This is the newe gospel, secundum Stenen Gardyner. That God hath not yet ascēded in to heauen, and therefore ye shall worship him betwene the prestes handes, & praye to him in the pice wbyche hangeth ouer the byghe aultare, salutynge him wyth a shameleſſe lye, and sayinge. Oure father which art in heauen, whan he is dwelling there solitarily in a proper litle bore.

Not ascēded.

But

But were ye once compelled to your olde Latyne Pater noster a- gayne, ye shoulde neuer perceyue this mischief, this mistery I shuld say. To conclude the matter: these Curates of suspected doctrine, are very perillous menne. For why, they set forthe the scriptures, they preache the Gospell, they fauoure the syncere doctrines, they ayde Goddes true worshippinges, and in all places mayntaine the same, contrarye to the Catholike faithe which the Pope first set into Eng- lande, and contrarye to the order of that realme, wherby are mente his auncient, or Apostatical tradi- cyons. Pater noster. Preachers

The ninth article.

Item, whether they or a- ny of them, doth haunt, or re- sorte to alehouses or tauerns otherwyse then for hys, or Bonners texte.

their

their honest necessity and reliefe, or repair to any disynge houses, commen bowling allies, suspect houses or places, or do haunt and vse commen games or Plaies, or behaue them selues otherwyse vnpriestly and vnsemely.

¶ The declaracion.

Scriptures.

IN good king Edwards time whan the scryptures were commaunded to be redde in the mother tounge, and the Gospel of Christ to be taught purelye, scant was there found one of these Chaplaines, in iii. or iiii. townes, and yet he would be no medlar, he sayd. Now swarme they like flesh flies, and are in euerye mannes dishe, whiche is in this ix. artycle rhetorically touched. whether thei (saith Bonner) or any of them. &c.

Than

Than foloweth the ghostlye exer-
cise of these worthye curates, the greate studyes, cares, paynes and labours, whiche they dayly take for the Christen soules common wealth, & for their wholsome gouernaunce, no more vnknowē to Bōner and hys good officers, than the ponge wolues condytions, to the olde grand father wolfe. Whether they doe haunt tauernes (saieth he) or resorte to ale howses: he speaketh not this: I warand yon, wythout greate experience of that matter neyther yet wythoute remembraunce of his owne religyous doyngs, whan he was yet but ponge in that arte. And therefore full prudentelye, as one verye louinge to his marked cattell, and fauourable to hys oyled flocke, he hath made a verye gentle prouiso, by these tearmes in the tert. Other wyse than for his or their honeste necessity and relieke. No sir, in these ii. respectes, the good curates of Lon-

Occupyinges.

Tauarnes.

Aprouiso

of London dioceſe, ſuche onlye as do fauoure the Popes proceadinges, maye lawfullye frequent the common tauernes and whore houſes, the open ale houſes I ſhoulde haue ſayd. For ſomwhat there is, beſides the chaffer, that cauſeth thoſe neady prelates to reſorte.

Celibes.

Nowe forſoth this is a full gracyous graunt, and as they cã workmanly vſe it, a preſent remedy for contagious heates.

Oh, if that good doctor Weſton and Chicken had had of late yeres this noble priuiledge, ſurely that religious occuppinge had proſpered much better with them. Well, let that matter paſſe, and goe we further in our ir. article. Theſe curates notwithſtanding, maye not repaire to anye Diſynge houſes, what ſo euer they dee elſſe in the ale houſes, neyther yet reſorte vnto bowlynge alleys. And a reaſon whye. Leaſt they ſo loſe their money, as they ſhall not be able to pay

Priuilege.

practiſe.

vs and our officers our duetyes of couenaunt. Nether shal they come in anye suspected houses or places of them of the newe learnynge by lyke. But certainly none are more vehementlye to be suspected, than the houses of their commen resort, be they the church wardens, Clarkes, Sextens, or Constables houses, or anye other elsse wythin the parysshes. For the commen adage is, that prestes and Doues, make foule howes. Nether shal they hãt any commen games and vse anye playes for money, the cause is aboue rehearsed. Nether yet behaue them selues otherwise vnprestlye and vnseemelye. For if we keepe an outwarde shewe of sobrietye or of worldlye honestye, it is ynoughe, accordynge to the rule of oure holy orders. Si non casste, tamen caute. If wee walcke not chastlye, yet let vs do oure feates warelye, circumspectly, & wisely, leaste we be trapped in the waye, as

Beware.

The rule

Weston. Chycken

as was Doctour Weston and person Chycken as afore, which took no good heede to their rule. Here shoulde I haue written more, concerning necessity and relieue of ale houses and tauarnes which hathe bene and may be agayne, a colour and coner to vnspeakable knauerys. But for lengthe of tyme, I spare the wholsome historyes tyll an other layser.

The tenth Article.

Bonners texte.

Item whether they or any of them, be familiar or kepe company, and be cõuersaunt with anye suspecte person of euil conuersacion and lyuing or erroneous opinion or doctryne, or be noted to ayde, fauoure and assyste the same in anye wyse, contrarye to the good

good order of thys realme, and the vtage of the catholik churche.

The declaracion.

Tyl are these newly admitted curates, whyche lately haue lyke craftie fores, leped out of theyr lurkyng dennes, they, whyche of late dayes were scantly he, or one in iii. townes, as is sayd afore. Here is the question ared, whether they or any of them, be familyar, eyther yet kepe companye wt any suspected personne of euyl conuersacyō and lyninge. By this Bonner vnderstādeth neyther whore not yet bawde, for they are all obedient subiectes, pursuyders, relieuers, helpers, & good louynge fryndes to holye churche. But he meaneth here, the poore maryed mynysters. For they are the men whome he most suspecteth amongest al generacyons, with the Marcianystes, Montanystes, Eustachianystes, Marcionystes, and Manichees,

Foxes.

Bonner.

Heretiks.

chees, he iudgeth theyr marriage an euyll conuersacyon & lyfe detestable, not beynge ones offended with the infinite and most horryble lecheryes of his owne vnsacyable sawte whelpes. They maye in no wyse be conuersaunt with ỳ sort of men. For they as his wytlesse head and graceleſſe harte hath conceyued, are mẽ of erroneyous o-

Ministers pinions, & perellous doctrines. For they beleue ỳ hys most holy father ỳ Pope, is ỳ great Antichrist of ỳ worlde, Apo. xiii. and that his holy churche is ỳ most fylthie whore of Babylon, Apo. xvii. They are fully persuaded also, ỳ theyr Latyne seruice, is a most wycked knauery, to holde ỳ poore people, in errour, ignorannce & blyndenesse, & ỳ their

The cake God of ỳ aultre, Colle, whyte Cake, is, as they vse hym, a most erecrable ydolle, Dan. xi. & Mat. xxiiii. with suche other lyke.

Curates. It must be knowne also (sayth Bonner) by vertue of this artiele,

whether

whether these newe curates be noted (knowne he wold saye) in any wyse to aide by frindshippe, fauour by felyshyppe, & allyst by counsel, ỹ seyd suspected & erronyous persones. Contrary to the good ozder of this realme, which was in ỹ tyme of Iohn Wycleue & after, malycyously to accuse the pzofessours of Gods veryte, to attache them, to scozne thē, & to enpzison thē. Contrary also, to ỹ olde vsage of the catholyke churche, whych was lykewyse in those dayes, cruelly to examyne thē, to condempne thē, to disgrade thē, & to burne thē. No, no, his vigilaunt & kozcastinge fatherhede, nedeth not to fear those good curates of his, foz beynge cockes of that kynde, they wyll do no suche thynge, I warande hym. Chzistes shall not come into ỹ newly restored Niniue, that pzoude and careles cytie of this, Sophon. ii. ỹ they maye kepe hym out. As they shall the better, yf hys good Lozd. shyppe allyst thē, as he beginneth

Ozder.

Vsage.

Holy church.

They will bryngе it to the same
estate, that it was in. xxx. yeares
ago, & make it ones again a pleasāt
A Cage. denne of theues. Luk. xix. an haby-
tacyon of deuyls, an holde of fowle
spyrites, and a cage of hateful by-
des, Apo. xviii. by their dayly Ido-
latryes, and vertuouse occuppen-
ges out of maryage.

The. xi. Article.

Bonners lere. Itē, whether ther be dwel-
lynge, within any your pary-
shes, any Prieste, forreyner,
straunger, or other, who not
presēted to the bysshop of this
diocese, or his officers, exami-
ned & admytted by some one
of them, doth take vpon hym
to serue any cure, or to myny-
ster any Sacramentes or sa-
cramentals, within the sayde
paryshe.

The

The declaracyon.

I Thought that a forrener & a straunger had bene all one. But by like it includeth som great mistery, knowne only to his Lordshyppes politicke wisdome, that they be here reckned two. As he is a man of a great fore fatche. A Scot should not seme to be a forenner by reason, being Indigena or a man bred and borne wythin the yle of Britaine. Neither yet ought an Irish man to be counted a straunger, being an ancient subiect to the crowne of Englande. And as for Jacke Spaniard, being as good a Christian, as is eyther Turke, Jewe, or pagane, sine lur, sine crur, sine deus, after the chast rules of Rome & Florẽce, he must be a dweller here, ye know causes whye. Than remaine there none other forreners and straungers to be loked vpon, but Duchmen, Danes, Italians, and french menne. And they for the more parte, as

Wyttely

Spayn.

Straungers.

muche regarde the Poopes priest-hode, as the deuel doth holy water after the olde prouerbe. And as for those priestes, whom hys lordshyppe calleth the other, we know that by them he meaneth hys own naturall countrye menne, of the Englyshe nacyon. They in thys miserable age, must come last of al and within theyr owne soyl, must be reckened the inferioures to all forreners and strangers, and may dwell in no paryshe, wythin London diocese. Marke hys Lordshyps honourable texte here, and ye shal soone perceyue hys good meanynge.

England

But such is alwaies the fortune whyche Englande hath had of her vnnaturall bastardes, as hys Lordshyppe is one amongest other, S. Quintine blesse him. For if these, not presented to the bitesheape of that diocese, neyther yet examined and admytted by some of his cruel cut throtes, officers I shoulde say, should

bastardes

shoulde take vpon them presumptuously to serue any cure, and not after the Romish maner. Cytherels to minister anye sacramentes, whereof there are fiue in their reckening, to Christ not kidowne for sacramentes, or yet sacramentals, whiche were by the Deuils generall vicar inuented, it were a most perilious matter. Of their prodigious examinacions and admissions, manye pleasaunt and meary storyes might be heare rehearsed, were it not for their to much occupying of time. Sacramentes. Prestes.

¶ The xii. Article.

Item, whether there bee dwellynge wythin any your parishes, or repairing thither anye priest, or other naminge hym selfe Minister, whyche dothe not come diligently to the churche to heare the diuine seruyce or sermons ther- Bonners iert.

but absenteth him self, or dis-
courageth other by hys ex-
ample or words, to come vn-
to the same, expressinge their
name and surname, with suffi
cient knowledge of them.

¶ The declaracion.

Diligently also is it to be af-
ked of Jhon a Droynes and
his fellow Sander Swepe
stake, whether there be dwellyng
within any of their parishes, anye
priest of the newe learninge, for
they are parillous bugges. I haue
knowne in my tyme, that two or
thre couples of cōstables or church
wardens, haue serued in one town
or parish. But that they haue ben
bound, to ẏ order of many townes,
I haue neither sene nor hearde.
Nether haue I red in anye Chro-
nicle, that euer constable or church
warden, had diuers parishes, ey-
ther

Wilye
Wilye.

Consta-
ble.

ther yet one parish of his own, no more than he had a diocese of hys owne. For master Bonner knoweth full well, that poope Dionyse which firste deuided parishes and dioceses, gaue them not to lay mē, but to prestes and to Bishops. If he doubteth of this matter, let him resort to Polydor Virgyll, or elles to the first tome of the counsels generall. I wryte this, for ỳ I wold Counsels
haue him somwhat wiser in ordringe his Articles an other tyme. And so much the more, for that he hath entitled those Articles to the clargy and not to the laity. Well, let vs go forwarde. And though there were not, any such Priest in the parish dwellinge, as is spoken of afore, yet must it be answeared Aunswer
in this generall visitation, whether any suche do thider resorte of custome, or nay, that he may at the least way be banished.

Eyther yet, whether there be Scriptu-
dwelling in the parish, anye other rer.
suspec-

suspected personne, namyng hym selfe a minister, which is none oyled priest after the Poopes holye rules, wyth shauen Crowne, syde gowne, portasse, and tippet, what though he had bene to ministracion admitted afore, by the order of good king Edward. Which suspected and hereticall personne, dothe not come diligently to the church, as other good people doe, to heare the popes deuine seruice in Latine

In latine

without vnderstãding, & sermons whan we haue them, which is very seldome iiii. time in the yere in some places, and in some not once once in vii. yeare. But absenteth him selfe from it, as from blasphemous idlenesse. Whiche also discourageth other by his example of absence, or by wordes diswadinge from comming to the same, specially by that voyce, whiche s. Jhon

S. Jhon.

heard from heauen, saying. Come away from that babilonishe synagoge my people, that ye be not partakers

takers of her Idolatries, & so taste of her plages. Apo. xviii. Set your selues at large (saith S. Paule) and beare not the strangers yoke with the vnbeleuers. ii. Cor. vi. Bothe the names and surnames of suche busy fellowes, as wyll tell suche a tale againste the Quenes proceadinges, muste neades be expressed that sufficient knowledge of them may be had, and they well corrected by the lawes of the pope.

Proceadinges.

¶ The. xiii. article.

Item, whether ther be anye maried prestes, or naming them selues ministers, that do kepe anye assemblies or conuēticles, with such like, as they are in office or sect, to set forthe anye Doctryne or vsage, not allowed by the lawes and laudable customes of

Bonners text.

of this Realme, or whether there be any resort of anye of them, to any place for any priuy lectures, sermons, plates, games, or other deuyses, not expresly in this realme by lawes allowable.

¶ The declaration.

NOt withstandynge that my Lord bisshope, in his second Article, adiudged this kinde of mariage, no better than ỹ cause efficient of his owne holy conception, besides his religious occupyinge, sence he was Adultus, or of lawfull age. &c. Wil hyrhe is holye whoredome. Yet heare he semeth right fatherly to allowe it, in calling them married prestes. Whether there be any married prestes (saith he or good felowes naming them selues ministers. &c. But if master Thomas Martin, somtime

Mariage.

Thomas Martyn.

the

the subtile sommenner of Barke-
shire, and nowe the clarke protec-
tor of the popes Sodomites vnder
winchester, had bene at his elbow,
he had written otherwise. For the
said master Martin is a very wyse
and a politike gentle man, and one
that canne waye with all windes.
When the Gospell raygned, he
was a great Gospeller, and wrote
there about many Epistles to my
Lord of Canterbury, thynckynge
than to profit that way. His Epi-
stles are yet to be seene, as witnes- Epistles.
ses of the same. Moreouer he ofte
desired of his familier frendes, to
report to the said Lord of Canter-
bury, how paynful a man he was
in matters of that religion, to set
the matter somwhat forwarde.
Wel, nowe that the world is chan-
ged, he is become, in hope of pro-
mocion, as good a workeman, and
rather muche better on the other
syde. He knoweth on whiche syde
bys bread is buttered, as the hom-
bly

A prouerbe. bly prouerbe goeth, and can at his pleasure become a naturall protetus. He is but a foole, they saye, for he played once the sole of Christemasse in the newe colledge at Oxforde, but I promise you, he is a shrewd knauish sole.

Gardiner. Yet are we not al ignorant from whence his newly pepered deuinitye commeth (from Winchester) with the gileful gleaninges of his old doctors. But take good hede of him, my maisters the Papistes, for whan ye haue well fatted hym, if the world once chaunge again, he is clearly gone from you. For he hath learned this rule of loyterers logyck. Go thou better, or go thou worse, goe after hym that beareth the purse. He hath as good an hart

Iudas. I warrande you, as euer had Iudas the holye purse bearer of Palestine. And as for his owne precious chastity, it is credibly reported to be all one wyth the commen and wel knowne chastity of the sto-

ned

ned buis of Balan, as is Weston, Chicken, and sache other. Whose chastity or continency S. Paul hath so lively described, with the cause thereof in his firste chapiter to the Romaines, that no man shall euer be able with sounde doctrine, to maintain the contrary. No not master Martin that valiant champiō, being winchesters owne boyce. That plain place of ỹ scipture, is marked of al godly men, aboue all other, as a most opē rule to know them by, whiche are the pestylent peruerters of Gods brauēly truth in this age. And so much ỹ rather, for that it is a most earnest admonishment of the holye ghost, to all true beleuers, to beholde them in their ryght colours. Return we again to our matter, we must nedes be informed (saithe Bonner) whether these maried prestes or ministers, do kepe any assēblies or conuenticles within ỹ parish, vō such like as they are in office or sect.

weston.
Chicken.
Marke it.
a matter.

Kinge Edward.

By office he mockinglye meaneth ỳ godly miniſtracion, which vertuous kinge Edwarde in hys dayes appoynted. By ſect he vnderſtandeth the preaching of the ſcriptures and taking of wiues to thē, wherwith he and his ſynfull ſecte of graceleſſe Gomorrits, are greatly offended. Hys fear is, that they woulde ſette fourth ſuch ſtraunge kinde of Doctrine, as were not allowed by the lawes of this realme if they were not ſtraighlye loked vpon. And maintain ſuch vſages, as were not agreing to the laudable cuſtomes of the ſame. As thoughe the Goſpell of Chriſt, whyche he vnder payne of damnacyon, commaunded to be preached in all landes, were not allowed by the lawes of England, nether yet the godlye ordinaunces of kinge Edward the ſixte, to be holden for cuſtomes laudable, beinge neuertheleſſe grounded vpon Goddes moſt holy worde.

Vſages.

O abhomynable Antychrystes, double faced traitoures, and limmes of the deuyll? How vyllaynouslye dissembled you for more than. vi. yeares space, which was the moste worthye raygne of the sayde kinge Edwarde? For contempnynge the power in hym, whiche was so lawfull a kinge as was Josias, ye haue procured to your selues dampnation. Ro. xiii. Nowe must Bonner knowe yet further, whether there be any resorte of anye of them, to anye place, for any lectures &c. I pray you marke in this pontifical rhethorick, how euery third or secōd word, hath his any, ioyned to him

Antichristes.

Resorte.

Preuy lectours he can not abide but with preuye lecheries he is not much offended in al his articles. Sermōs he doth not fauour, onlesse they do maintain ẏ popes gaudish tradiciōs, plaies or christē Comedyes hee abhorreth aboue all, because they haue opened

Lecheryes.

so playnely the knaueries of his Romish secte. By the other diuises he knoweth what he remaineth well ynough, for they comprehende more than the preasse spake of on sondaye, as the saying is. All these be cõcludeth to be thinges not expressely allowable by the lawes of England. But I wolde therewith knowe gladly, what he thinketh of those lectures whereby both lawe & truth are most shamefully peruerted, of popish sermons whiche haue no truth at all, or playes at the aulter which are antichristes vile inuencions, of holy water games, of sensing games, of procession games, with copes, crosses, canapees, candels, cruettes, sprincles, torches banners, strimers & their Cake God in a silke bagge and a bore.

Cõclusiõ

Games.

With other deuises manye, of oyle, creame, spattle, salte, wax, water, breade, belles, ashes, and palmes, all instrumentes of

Idolatry, and presente poysons to the Christen faythe. What these are expressely allowable again by the lawes of England, the veritye of God so opened and knowne, loke for a moste terryble plage anon after to ensewe, for the vtter contempt therof, as dyd vpon Jerusalem. Math. 23. Luc. 19 and. 23.

Lawes.

A teſtimony geuen forth by Fraunces Baldwin Attrebatius: a Doctor of the ciuil law, and publike reader at *Bituris*, a vniuerſity in Fraunce, concerning the baudy behauiour, and lecherous life of the foreſayd Doctor Martin, ſuch time as he ſtudied in the ſame vniuerſity.

DOctour Martyne, being an Engliſhman, did ſoiourne or dwel in the vniuerſitye of Bourges in the houſe of one called Boys, being a moſt filthy prieſt, blynde of one eye, and all his bodye full of lotheſome leproſye, and ſtynkinge frenche pore. But the moſte vyle whoremonger

monger, that was in al ỹ whole towne. For, he kepte at home at his house and that openly a most abhominable harlote. Yea, hys house, was nothinge elles but a common stewe, and a schoole of all kynde of impudencye and fylthye vnclenlynesse. There did the sayde Martyne lyue swetely and pleasauntely, eatynge and drynkinge euerye daye, at one borde with the same harlot. And (which is more shameful) he kept in that broderell howse or stewe, certain yonge Englyshe gentilmen, committed to his charge, whom how myserably, this bawde, and rather a marrer or destroyer of children, then an instructour, dyd by suche example and company corrupte those yonge gentylmen, let his chiefe disciple and scholare, the nephew of sir Thomas More beare wytnesse, who folowinge the example of his holde, and of his scholemaster dyd walow him

in all kynde of fylthye abhomi-
nation hauntinge all the harlots
howses that were in the citye of
Bourges and abidinge continu-
allye in such scholes of vnclenly-
nesse: Although many honest mē,
and doctours of that vniuersitye,
did take greuously this abhomi-
nable filthinesse, and did therfore
blame ỳ same Martine very sore.

This Martine for to excuse him
selfe, was wonte greatly blame
the lawe of the bishop of Rome,
which did rather beare with such
stealths of the preests thā graunt
vnto them honest wiues, and saith
that there was great faut in both
these doings of the pope. And this
did he affirme openly in the mid-
dest of papistrye. In the meane
whils he had leiser stil to remain
and abide with ỳ stinking whore-
monger, thā to soiourn with some
honest citezyn. Wherfore, it is no
merualll ỳ he hath now take vpō
him the defence of whoredome a-
gainst honest matrimony. Wher
as if he were not altogether past

sham, he wold be ashamed to haue forgot ẏ ciuil law, wherof he professeth him self to be a doctour, in the which Iustinianus doth highly cōmende Epiphanius archbishop & patriarch of Constātinople because that he had honest maried bishops to his grandfather, and to his father. But it can not rightly be said, that Martine did forget that law, sith he cā not reade that tong. For it is written in Greke.

The second praise of Martin is, ẏ i his cōclusiōs, which he did propoune & set fourth, to be disputed vpon, in ẏ scholes of Bourges, he did openly affirme ẏ they knewe not the true religion ẏ sweare by ẏ Saints, or otherwise thā by the name of ẏ one liuing god. Yea, he durste take vpon him to reproue openly ẏ imperial lawes because they did not find fawt with that fourme of swering or othe taking whyche was set fourthe otherwise thā bi the name of God how be it least this mierable Martyne

shuld

shoulde beare any paryl for it, he hath an excuse. First ỳ although, he did boast those conclusions to be his owne, yet he had receyued them of an other, which had endytted them. Secondly because that he dyd not well vnderstand, what he dyd wryte, as he hym selfe doth well remember that he vnderstode nothing in the whole disputacion, if he hathe not yet forgotten those argumentes that were obiected vnto him first, and vnto the which, because he could not, he woulde in no wyse aunswer, yea not one worde would he aunswer, thoughe he was of the whole auditorye, therefore shamefully hyssed at, in so much that all the frenchemen were for that cause ashamed, because of the opprobriousnesse that should therof redound vnto the English nation whiche they sawe in this newe doctoure to be derided and laughte to scorne of manye, as

though

thoughe they had ben all like vnto him. And this infamye and oppropriousnesse was so greate, that he by and by fled oute of the vniuersitye, althoughe he hadde first bought priuely a bull of doctourshyp, wherin notwithstanding he might be accused of ỹ papistes, because he did not solemplye after the custome sweare vnto the pope, and bynde him selfe vnto him by an othe. Which thing afore, he affirmed to be vnlawful. Thirdely, when he harde in the same vniuersitye, bothe doctours and learned scholars cõmend and prayse kinge Edward, and marueyl ỹ ther wer yet some in Englande, that woulde repugne against so godly a kinge, sith that the verye straungers did also reuerence him: Maister Martyne was wont to say, that there was a certain heade papist prisoner in Englande, who was bishoppe of Winchestre quõdam, but that he

was

was not to be feared, sithe that in king Hēry ỹ eyght dayes, he had deseruyngly receyued of the Erle of warwycke a blow on the eare. And when manye dyd aske hym, whether it was not ỹ same Wincheſter, whych had ſo ſolyſhely ſet out a hotche potche, touchinge the marriage of Prieſtes, he laughing did aunſwere, that it was euē be. But that no mā ought to meruele at it, becauſe that the ſayed Wyncheſter was more mete, for warely matters, than for Eccleſiaſticall diſputations, & that he had written thoſe gugas in the campe and that ſomtimes he was a furious man.

And when the boke of ỹ biſhop of Canterbury, touching the Sacrament, beinge tranſlated in to Frenche, was brought vnto Martyne, in the which booke the foūde opinion of Wyncheſter is reproued, he aunſwered, that Wyncheſter was wōt to ſpeake, what ſoeuer

ner came into his fooliſh brayne, & that he was an Atheiſte or godleſſe man. Howbeit in courtelye matters, he was very craftye. But in ỹ meã ſeaſon he ſayd ỹ the Idolatrie of the Sacramẽt was ſo maniſeſt, ỹ it coulde be excuſed by no colour, as the tyrãnye of ỹ biſhop of Rome againſt whom (as he did affirme) hath ỹ ſayed Scripture, & he him ſelfe did writ. Moreouer he did ſay ỹ all Engliſhmen had ſworn frõ their youth, ỹ thei ſhould be alwayes enemies vnto ỹ Antichriſtiane tyrãnie. And ỹ therfore whatſoeuer ſhould happen after ỹ death of kyng Edward, it was impoſſible, ỹ eyther ỹ Idole of ỹ Sacrament, or the autoritie of ỹ biſhop of Rome, ſhould come again in to Englõd. And with this communication was he wont to comforte the good men in Fraunce. Which thynkynge vpõ ỹ death of king Edward, were affrayed leſt any miſerie ſhoulde happen vnto Englonde. &c.

A teſtimony geuen forth by Frauncys Baldwin Attrebatius, a Doctor of the ciuill law, and publike reader at *Biturus*, a vniuerſity in Fraunce, concerning the bawdy behauiour, and lecherous lyfe of the foreſaid Doctor Martin, ſuch time as he ſtudied in the ſame vniuerſity.

DOctor Martinus, Anglus, habitauit in Akademia Biturigum. Quid eſt, Bouges) apud quendam nomine Boium, ſacrificulum turpiſſimũ, altero oculo captum, toto corpore leproſũ et infami morbo Gallico infectum, ſed publicum ſcortatorem, Domi ſue palam alente infame ſcortum, et lupanar ludoſque omnis impudentiæ in ſuis ædibus aperientem. Ibique ſuauiter vixit dictus Martinus, quotidie capiens cibum cum eodem ſcorto in eadem menſa. Et, quod eſt turpius, in illo lupanari habebat ſuos diſcipulos Anglos, nobiles & ingenuos ſuæque fidei concreditos, quos tali exemplo.

Et consuetudine quã misere coruperit hic leno, et puerorũ perditor potius quam pedagogus: testis esse potest is qui tunc erat præcipuus eius discipulus nepos Thomæ Mori: qui hospitis et præceptoris exemplũ secutus per omnia lupanaria sese volutarit in ciuitate Biturigum. Et in talibus scholis spurcitiæ fuit assiduus. Quanquam honesti viri, et doctores eius academiæ, ægre ferrent hanc turpitudinem. et eo nomine accusarent illum Martinum.

Solebat Martinus, vt se purgaret, accusare legem ponrificis Romani, qui talia furta sacrificulorum tollerabat potius quam honestas coniuges iis concederer: dicebatque, magnum in vtroque esse peccatum papæ, & hoc dicebat palam in medio papatu Interea tamen, malebat apud illum scortatorẽ viuere, quam apud honestum ciuem. Vnde mirum non est, si nunc susciperet patrocinium scortationis aduersus honestum coniugium: quod si aliquid frontis haberet, saltem puderet eum non meminisse eius legis ciuilis cuius se doctorẽ Profitetur: qua lege Iustinianus laudat Epiphanium archiepiscopũ et patriarcham Constantinopolitanum, quod ePiscopis parentibus et honestis maritis natus sit. Sed Martinus eius legis oblitus esse dici non Potest, quia eam linguam legere non potuit: est enim Græce scripta.

Secunda laus Martini est, quod in con-

clusionibus, quas proposuit disputandas in schola Bituricensi, professus est eos ignorare veram religionem, qui per sanctos iurant, vel aliter quam per nomen vnici dei iurant. Imo publice ausus est reprehendere leges imperiales que formulam iurisiurandi aliter conceptam quam per nomen dei non reprehendunt. Verum ne hic miser Martinus perielitaretur habet excusationem, quod eas conclusiones, quamuis suas iactitaret, ab alio dictante accepisset nec satis intelligeret quid scriberet, vt in tota disputa-tione nihil eum intellexisse meminit, si nondum sit oblitus, eorum argumentorum quæ illi primum obiecta fuerunt: et quibus respondere quia non potuit, non voluit, ac ne verbsi quidē vnū responderit. Quamuis a toto auditorio propterea tupiter exibi labatur, et omnes hoc nomine etiam Gallos puderet huius dedecoris Anglici, et in hoc nouo doctore Anglo irrideret totamgentē quasi illi simile.

Fuitque tanta hæc infamia vt mox Martinus fugeret ex illa academia, quamuis prius clam emerit, nescio quod diploma doctoratus, quo tamen accusari posset a papistis, quia tunc Martinus de more non iurauerit in verba papæ, et solemne illud iuramentum non prestiterit, quia tamen iactabat esse nephas. Tertio in eadem academia, quum audiret doctores suos, et alios atque eruditos, scholasticos, laudare re-

gem Edvvardum ,et mirari adhuc esse,in Anglia qui tam pio regi suo reclamarent, quum exteri etiam omnes eum colerent: dicere solebat dominus Martinus præcipu um in Anglia esse quendam captiuũ,quondam episcopum VVintonien sem. Sed eum non esse metuendum. presertim ,quum viuo rege Henrico,colapho cæsus sit a domino vvarvvicensi , vt merebatur. Cumque multi rogarent:an non esset ille Vvintonien sis,qui tam inepte de coniugio sacerdotum scripserat,futiles quasdam rhapsodias: Respondit ridendo,eum ipsum esse. Sed mirari nominem hæc debere.quoniam dictus VVintonien sis,magis esset idoneus ad res militares tractandas,quàm ad ecclesiasticas disputationes:et quod in castris illas ineptias scripsisset,et quod aliquando esset homo furiosus.

Qunque perlatus Martino fuisset liber Cantuarien sis,transiatus in linguam Gallicam de sacramentis , vbi notatur absurda opinio illius VVintonien sis: Respondit Martinus , VVintonien sem solitum dicere quicquid in buccam venit, et esse hominẽ Atheum quamuis in rebus aulicis valde astutus esset verum,idololatriam sacramentariam tam esse manifestam,vt nullo colore possit excusari,sicuti et tirannidem Romani pontificis , aduersus quem narrabat scripsisse dictum Wintonien sem et se quoque,& omnes Anglos a primis ãnis iurasse

se se hostes perpetuo fore illius tysannidis, Antichristianæ. Et propterea quicquid tandem accideret mortuo rege Edwardo, nũquam fieri posse vt in Angliam rediret idolum illud sacramentarium, vel Romani Antichristi authoritas. Et hoc sermone solebat consolari bonos viros in Gallia, qui cogitantes de morte Edwardi regis, metuebant infoelici Anglie. &c.

Franciscus Baldwinus iuris ciuilis doctor, ac iuris illius professor publicus, apud Bituriges.

The xiiii. Article.

Item, whether there be any of them, which is a commen brawler: scoulder, a lower of discord amõg his parish churches, a hawker, a hunter, or spending his tyme ydelly and vnthriftely, or being a fornicatour, an aduouterer, a dronkarde, a commen swearer, or blasphemer of god or his sayntes, or an vnruly, or euyll disposed persone, or that hath come to his benefice or promocion by symonie, vnlawfull sute, or vngodly meanes in any wyse.

Bonners text.

The declaracion.

In this article, his Lordeshippe hath notably described ỹ viperouse generacyon of his marmongers,

Vypers.

by their euydent frutes and good vertues. And vndoughtedly he hath done yt like a man of good vnderstandinge, knowledge, and experience, as wel apeared by the ordre thereof. A raven, a kyte, and a bussarde, with other deuouringe fowles, doth knowe (they saye) the naturall propirtees of their owne byrdes, and wylleth them not at all tymes, nor in all places to vse them, least they catch harme and be cawte in the snares therby.

Warnig.

My Lorde therfore wyll knowe of these matters, but I warand you, in the end they shal catch no great harme of them. For he is a louing prelate, and a tender harted gentleman, to his owne generatyon. He wyll bydde them to amende, and to doo no more so, but to shewe a good example amonge their neyghbours from hence fourth. Fyrste hee begynnethe wyth common brawlers and scoulders. By lyke he meaneth them, wbyche thru-

Brawlers.

thrusteth fourth those ghostly ver-
tues amonge cuppes, or in their
dronkennesse. For brawlinge a-
boute tythes and other dewtyes,
I am certayne and sure that bee
wyll not discommende, neyther
yet their scouldinge for crysmes,
candels, purifycation pence, eg-
ges on good frydaye, the foure of-
feringes, dirge grotes, and such
other lyke. Than folowe they Profyte.
whyche be sowers of dyscorde a-
monge the paryheners, verye
vertuouse curates and menne of
good study for the Christen flocke.

Notwythstandinge, if that be
for holye churches profitte, it is Excusa-
alwayes excusable in them. ble.
like as it was in. S. Dunstane,
in Saynte Anselme, in holye
Thomas Becket, in Guye of
Perpintane, in Richard Scroupe,
John Fisher, Thomas more, and
suche other.

And as for hawkers & hunters, if

they be but meane Priestes, his lordeship wil not beare with thē. But if they be great mennes chaplaynes, than are they extraordynary, hys owne chaplaynes also bicause he is a lubber, a Lorde I should saye, and aboue the lawe ẏ he maketh, must enioye more liberty than the commen sort. To come now to them which spende al their times in ydlenesse & vnthriftinesse. In ẏ poynt he toucheth the muche greater part of his diocese. Yet yf they be not busye with the scriptures, his lordeship wil so beare with them in those matters, that they shall not be muche blemyshed by them. No, no, they maye chaunce by those properties, to passe fourth vndre the fayre names of good cōpaynable men & of good fellowes ẏ will spend all, very fytt for suche wholsom curates. And where as he next bryngeth fourth fornicatours and aduouteryes, if he had added bnggeryes vnto them, he had towched

A Lorde.

Praysed.

ched in that trynite of good ghoostly workers, hys whole dyocese through, not one of that vyrginall nombre exempted. For yf the holy Ghoost be true of his wurdes, as all good men take hym to be. For more thē a thousande yeares space, from the dayes of Phocas ẏ popes fyrst begetter, hytherto, hath not one Idolatrouse papist bene caste, for all theyr great bragges of chastyte.

Unchaste

Let Maistre Martyn the popes generall surgeon, for Winchestre gese bytinges in his cleargie heale me vp this wounde with good autoryties, as he is a man of his handes and therwith a pedante after ẏ rule of Rome, *Catzo in culo nonne peccato, Iulio Papa dispensato*, O horryble mōsters of the earth, he knoweth what I meane, or shall knowe yt shortly. If Bonner thinketh fornicacyon yll, & aduoutery yet worse in the Cleargye, whie doeth he not permyt them that remedye which

Thomas Martyn.

S. Paul. God hath apoynted by these rules of S. Paule. For auoiding fornication (saithe he) let euerye manne haue hys wife, and euery woman her husbād. And in the same chapter. If they can not abstaine (saith he) let them marrye. For it is better to marry then to burne. 1. cor. 7. Loe sir, he sendeth them not to prayer and fastynge for healynge of thys sore, as doth our Martyn the dogge leathe, or his maysters Winchester for him, but he requireth them to seke out that only remedy, which god had apoynted at the first, which is holye marriage. When he had reported the sayde marriage to be a state honourable amonge all menne, and the bedde thereof vndefyled. He concluded, that whore keepers and aduoutekers God wyll condemne. Hebru. xiii. All their eare confession shall not be able to saue thē. No whoremonger (saith he) aduouterer, nor

Winchestre.

Celebs. yet worshypper of Images, hathe

any

any inheritance in Christes kingdome, Ephe. v. and yet muste they be allowed in the diocese of London for good ghostly fathers and able curates.

At the last we come to dronkardes and common swearers, or blasphemers of God and his saintes, a felowshyp of good churche men, I promise you. Though the my Lorde doth iudge the frutes of this sort of curates, not very honest or comly. Yet if he findeth them catholicke men and no busy scripturers, they may chance to finde good fauor at his hand. Some shall peraduenture be admytted for Chappelaynes at nead, some for soule singers, some for dogge kepers, some for Capon feaders, and for good bryngers vp of pultry. For none may be thrown away in this age, which heareth that marke. swearers Officers.

For moste commenly such are good fellowes, and can make his Lordshyp to laughe at theyr good

meary pastimes, whan he is pleasauntly disposed. What though s. Paule hath wrytten it, that dronkardes and cursed speakers, shall neuer inherit Goddes kyngdome. i. Cor. vi. Yet is my Lorde able by hys absolute byshoppes power, to admit them members of the popes whorish, I should say holy church. The house (saithe Jesus Sirach) which maintaineth swearinge, is filled with wickednesse, and the plage shall neuer goe from it. Eccle. xxiii. Who shall let hys Lordship, if it be his pontificall pleasure, to deuide that banket betwixt him self and those miry chaplains of his, in leauing to them the good dryncke, and in holdynge to hym selfe the plage for allowynge of them.

Drōkard

A Lord.

By saintes, hys Lordship vnderstandeth deade men and Images in the church, as the pope hath taught, and not the liuing seruantes of the Lorde, as did Dauid in hys

Images.

hys Psalmes, and Paule in hys Epistles, for they are not yet canonised of that holy father of his. Yet is there an other sort of curates, to be enquired of. And they are (he saith) vnruely & euil disposed persons. I thinke these be they, whiche stode faste by the boke of commen prayer and administracion of the sacraments, set forthe by good king Edward of late memory, and woulde not geue ouer tyll a lawe were made for abolishment of the same. These (I suppose) are they also, to whose charge he layeth it, that they haue come to their benefices by Simony, and to their promociōs by vnlawfull sute or other vngodlye meanes. &c. For some way must be inuented, or cautel of their law sought oute, to depryue them of their liuinges, and place papistes in their roumes. But ye must first vnderstand, that Simonye is, as the Poope and they doe take it, not whan the prelates, do

the boke.

Promocions.

sel

Simony. sell benefices or other promocions for money, but whan they are frely geuen of the laity, kinges or other they hauing no pillages therof.

¶ The. 10. Article.

Bonners tert. Item, whether they, and euerieche of them, to the best of their powers at all tymes haue exhorted and stirred ye people to quietnesse and concorde, and to the obedyence of the kyng and Quenes maiesties and their officers, rebuking all sedicion & tumult with all vnlawful assemblies moving the people to charity and good order, & chargynge the fathers and mothers, maisters & gouernors of youthe, to kepe good rule, and to instruct them in vertue & goodnesse, to the honor of God, &

of

of this realme, and to haue them occupied in some honest art and occupacion, to gette their liuing thereby.

The declaracion.

AL the iniunctions in thys article contained, had ben wonderfullye good, if the ryghte rule of Gods word had ben required to haue bene their leader. But Bonner wil none of that by anye meanes. And therfore I muste tell his meaning besides that rule, no remeadye. It maye be here muche doubted, whether he meaneth the forsaid brawlers, scoulders, Haukers, hunters, vnthriftes, whoremongers, dronkardes, and swearers. &c. or otherwise. For so much as he saith here eloquentlye, whether they, or euerich of thē. &c. By ẏ order of his text, he shuldseme to alow none other but thē, to thoffices folowing, and so much the rather,

Rule of God.

Curates.

ther, that the ſcripture is not the
made of counſell. For if he refuſe
thoſe ſortes of men, he might chace
good ſore through his whole dioceſe, to find
few or none, to ſerue in that kind.
And to ſay the truthe, by ſuch ver-
tues are they knowne to be Catho-
licke men. For they (I warrande
you) care neyther for Goſpell nor
Epiſtle. Neyther will they be anye
of this newe learninge. Let them
haue mony, dryncke, and whores,
with other good cheare, and good
inough. Theſe to the beſt of their
Idle ones. powers, which is, God knoweth,
very ſmal, muſt at all times exhort
the people to quietneſſe and con-
cord, ſuch as maye be had in cups,
or other wayes beſides gods word
for that may not be hard of. They
muſte alſo ſtirre them or quycken
them to the obedience of the kinge
& Quenes maieſties, and of their
officers, though they could not ſkil
Obſtinates. of that rule in kinge Edwardes
time, whan they ſtirred vp all ſedi-
tyon,

cion, as was seene in the wicked commocions and vprours both of Northfolke and Denshire.

The obedience here required, is onlye for Papistrye, and for suche kinde of worshippinges, as are against God and his worde. Wy the officers here spoken of, are not met the Lordes of the counsel, but such cruel bitesheyes, as with tirannye maintaine those Idolatries. For suche vnruelye officers as they be, hathe S. Peter geuen vs this perfit rule of obedience. We shal rather (saithe he) in suche sake, obey God than menne. Act. v. Lo, herein are they cleare, Jackes oute of office. Moreouer (saith Bonner) they must discharge rebuke all sedicion and tumulte, wyth all vnlawfull assemblyes. A good pretence, I promise you. As thoughe that shamen and disguised nacion, had neuer bene the begynners of sedicyon, the sowers of tumulte, and prouiders of lewde assemblies. I doubte not but they reli-

Papistry

religious doinges herein, wyll appeare as vertuous as they are. He that shall hunte one of them from the ale house or beare house, wyll vndoubtedly be noted of sedicyon. And he that fynedeth any of them in bedde with an whore or any other mannes wyfe, shal be accused of tumulte. They also that will report their vnholy obseruacyons to be blasphemous papistrys, shall be holden procurers of vnlawfull assemblies. But I pray ye, lette me are you this one question by the waye. Is it or no, any bygh waye to sedicyon, or meane to sorowfull tumulte, to suffer so manye newe straungers to enter into the lande? yea, so filthy, so wicked, and so cruell as the Spaniardes are knowne to be?

Banketers.

Aquestiō.

If ye canne not assoyle me this question now, I doubte not but ye shal wel do it within a few yeares with dolors and sorowes inexplycable, whan their vnlawfull assemblyes

Asoluciō

bles shalbe such, as England felt neuer the lyke. At that day shal ye cal to remembraunce, this saiyng of Jeremies lamentacions, wyth great heauinesse of harte. See, O Lord, what we haue suffered, and consider our confusion. Our inheritaunce is tourned to the straungers, and oure houses to the aliauntes. Trem. v. Now woulde ye the people to be moued to charity, whiche haue no charitye in you at al, but like most vnnaturall traytours betray your owne naturall country, for a few belly pleasures whyche ye shall not longe enioye. ye pretend by this meane, to bring the people in good order. But alasse most wicked men, your order is all misorder. If ye had bene hanged a sorte of you, for youre firste wroughte treason, ye hadde neuer commen to this seconde treason, whyche is moste pernicious of all other. ye woulde that Fathers and Mothers, Maysters, and all go-

Straungers.

Misorder.

gouernours of youthe, were charged to kepe good rule. But why doo you not therto couple S. Paules and S. Peters most godly aduertisementes: Col. iii. & i. pet. iii.

Rules. Saye, that ye can not abyde, and therefore mynde some mysterye of myschefe. To instruct thē (ye saye) in vertue and goodnesse.

Why thā haue ye forbidden thē Christes Testament, and all other scriptures both in Englysh and Latine, as in your seuenth articles folowinge concerninge scholem isters: Are there any bokes els in ỹ worlde, that cā shewe more vertue and goodnesse than they: I thinke verylye, that there are not greater Deuils, than you be, neyther yet more manifest aduersaryes to the truthe of God. All this (ye saye) ye

Scriptures.

Honour. woulde haue done to the honour of God, and welthe of this realme, I thinke ye woulde saye. For yt you adulysedly doo couple God & this realme in one honour (as your

wyt-

wryting erpresseth) I thincke you more than mad. But what honor can God haue at any mans hand, either yet what health this realm, wythout the knowledge and obedience of his word? I would gladlye haue this question answeared, which neuer will be done by you, that haue with so erpresse wordes condempned the reading thereof. Be ashamed of thy blasphemouse doinges, thou most beastlye bellye God and dampnable donge hill, with thy Golden pyllowes afore thee. And take hede least thou drop to the bottom of hell with Chore, Dathan, and Abiron, for this presumption and horrible contempt. Finally ye would haue this youth occupied in some honest art and occupation, to get their liuing there by. This were a good honest request, if it hadde no poyson adioyned there vnto, as wythout doubt it hath.

Question

Youthe

Ye thincke that youth hath busy

wyttes, and beinge ones entangled with Gods knowledge, they perceyue many thinges, and are able to iudge all spretes, which is not al for your commodity. Therfore ye would haue thē otherwyse brought vp, than now of late yeares. Wel, this is the whole sūme, effecte, and ende of that doctrine, whiche ye will your curates to preache to ỳ multitude. For here ye require none other that I can see.

knowledges.

Doctrine

I woulde that man of wysdome dyd marke this new Gospel of Bonner, whiche is now come in place of Thrittes Gospell, & none other permitted to be preached in the diocese of London. It is but short and brefely comprehended in this xv. Article. I haue redde in many worthie Autours, that whan the Blacke fryres and the Graye, had takē vpon them, anon after they? original spринge, to defende ỳ bishop of Romes vsurped pri-

Fryres.

prymacye and proude possessions, by doctrin suche as it was, against the Waldeanes, Albigeanes, and other very busye against his pompouse proceedinges in that age. They perceyued by suche wilynesse, as the deuyll their instructour had gyuen them to that ende, that their enterprise shoulde neuer haue prosperouse successe, vnlesse Christes gospel were brought out of mennes estimacion, and so vtterly abolished. the deuill

Wherupo they collected a newe Gospell, out of the darke prophecyes of Joachim Abbas, & of Cyrillus the Greke Hermite & priest, callinge it the last and euerlasting Gospell. And al to deface the Gospell of Jesus Christe, as this wicked Papist Bonner, seketh now agayne to do here. In declaringe at Parys, this newe Gospell of their owne ymagininge, both in their open Lectures and Sermons, they called it the Gospell Joachim. Cyrillus

the Gospell of the spirite or of the holy ghost, reportinge therewith, that Christes Gospell was but a fleshly and carnall Gospel, like as oure Martin, winchesters boyce, & other blaspheamous Papistes are not ashamed to do in this age, they being most fleshly and abhomynable Sodomites. But what folowed of that wickednesse, more then Diabolicall? God raised a sorte of men godly and learned, in the said study of Paris, which in the yere of our Lord a M.CC.lvi. Not only impugned that moste Sathanicall treason of theirs agaynst hys heauenly glory, but also in the spirite of Helias they detected it, & by bokes which they compiled, made it open to all the whole worlde.

T. Martyn.

M.cc.lvi.

Of this nombre were Guilhelmus de S. Amore, Christian? Beluacensis, & Nicolaus Barus, frech men, Odo de Doaco and Joannes Belin duch men, Desiderius Longobardus and Gerardus Sagarelius,

Learned men.

rellus, Italianes, Laurentius Anglicus and Johannes Dzíton English men, with other moze. As I do not doubte it, but seme shall apeare in oure age whiche wyll do the same, against oure newe abolyshers of Chzistes Gospell, and earnest setters vp of most hozrible blasphemyes against it, in Images, Latyne seruice, and their false God of the aultre, suche as are, Gardyner, Bonner, whyte Weston, Feckenham and Wymbesay, most filthy lecherous locustes. Neuer were moze colours sought oute to colour any mischefe, sens the wozlde began, than the wicked Pope sought out to hyde that most hozrible facte of those fryers, because he founde them of all men most fytte, to vpholde his Idolatrous kingdome. But let not his latter sozt of blasphemouse Bahalytes, whose abhominable lyues we partely knowe by theyz Bastardes of both kindes, and parte-

A Cake.

Bahalytes.

ly by their botches & breche burninges, thinke so to be couered in this age. ¶ The xvi. Article.

Bonners text.

Item, whether they or any of them, doo admit any personne to receyue the blessed sacrament of the altre, who are openly knowne, or suspected to be aduersaryes & speakers against the said Sacrament, or any other Article of the catholike faith, or to be a notariouse euyll personne in his conuersacion or doctrine, an open oppressour, or euyll doer to his neybour, not beinge confessed, reconcyled, and hauinge made satisfactiō in that behalfe.

The declaracion.

Increase.

Styl they grow into nombres and dayelye increase, for eyther they are they, or of thē. These curates of Bonners diocese

diocese, maye not admit any person (personnes he woulde saye) to receyue the blessed sacrament of ỹ aultre &. Blessed is that sacrament of God of their late creation, called here, not for that it hath Gods blessinge or yet allowaūce, but for that it hath their manifolde blessinges, crossinges, calkinges and breathinges, wt *Hoc est corpus meum*, as they vnderstande it. In that he nameth it the sacrament of an aultre, he noteth it to be a signe or visible shappe of an heape of bryckes or other stones, knit together with lyme, or papped with morter. So grossely do not we take it in our ministracions, but for a sacrament of Christes bodye, a signe to remēbraūce of his paynefull suffringes, and a certentie, that we are his misticall mēbers. If ye thinke yt to be Christe, than are ye muche deceyued, for him cā ye proue to be no sacramēt by any kind of learning, vnlesse it be by ỹ, wherby ỹ scoller of

sacramēt.

A scoller.

Oxforde proued three egges of. ii. and had that third egge which he broughte from thence, to his supper, whiche was nothinge at all. Those persons maye not these curates admytt to their howsyll, as they call it, whiche are openlye knowne by experience, or suspected otherwaies, to be aduersaries to the sayde sacramente and speakers against it.

Howsyll.

Suche are they which teache the true doctrine of the Lords supper, and rebuke the Idolatries aboute their apish masse committed. The saide curates must also take hede, leaste they admitte therunto anye busye talkers against anye other article of the catholicke faith, as are purgatorye, pardons, processions, confessions, lyppe labours, oylinges, spattelinges, waxe, droppinges, and a greate sorte more. Theselye muste they marke them which are notorious euil persons, in their cōuersaciou and doctrine.

Idolatries.

Gospellirs.

Suche

Such are married prieſtes as they call them, and true preachers of the Goſpel, verye parellous men. No open oppreſſoure or cuyll doer to his neighbour maye come to this morning breakefaſt. And that is the cauſe by like, that ſo fewe preſtes come to that hawſyll. For greater oppreſſers can no manne fynde, than are they whiche oppreſſe bothe bodyes goodes, and ſoules. Neyther yet worſe doars too theyr neyghbours than they whiche miſuſe their wiues, and defyle their doughters and maides as that bulliſhe and boyſhe generation dothe. The mindes (ſayeth Daniell) of that companye, are all ſet vpon women. Dani. xi. In deſire (ſaieth Jeremye) of vncleanely luſtes, they are becomelike the ſtoned Horſes, neyhinge after their neighbours wiues. Jere. v. Preſtes. Daniel.

No perſon being in hatred (ſaith Bonner) or in malice wyth hys ſaide neighbour, maye be there- Hatred.

unto

unto admitted. Who is in more cruell hate of his neighbour than, he that taketh from him the word of God, which is the onely foode, life, healthe, and saluacion of the soule: as the wicked Bishops doe now. Who hath in hys hart more tirannouse malice, than hathe he which for the truthes hate, seketh the vtter destruction and death of his neighbour: as the Idolatrous priestes do. But than followeth a proufso. Not being confessed (saith he) reconciled, and hauynge made satisfaction in that behalf. Lo sir, cõfession is here made able to way vp all thys matter of hatred and malice, be it neuer so great, to prepare them to this banket, and to make them worthy receiuers. If those deadly enemyes be reconcyled to theym, it is good ynoughe, thoughe neyther God, nor theyr neighboure be made of counsell in the matter. For they are well able to make satisfactyon for all sinnes confessed, or vnder Bene-

destructiõ

Confessiõ

dicti-

dicite vttered, without all Chri-stes deseruinges, so that it be wel payed for. If they were not, it woulde here in this article haue bene so vttered. O most wycked Antechristes. Benedicite.

The xvii. Article.

Item, whether they or any of them, haue of their owne authorite, admitted and lycēsed any to preache in their cure, not being authorised & admitted therunto, or haue denyed or refused suche to preache, as haue bene lawfully lycensed. And whether they or any them hauinge authorite to preach within their cures, doth vse to preache, or at ỳ least doth procure other lawful or sufficiēt personnes to doo the same, according to the ordre of this realme. Bonners text.

The

The declaration.

A charge.

Like a vigilante pastoure, he here playeth his matters, and chargeth his curates, of their owne autozitye to admyt no pzeacher. He confesseth the cures to be theirs, but the autozitye, (he saithe) to licens pzeachers, is his and not theirs geuen him, not by Chzisse, but by Antichzist and the Deuyll, to confounde all chzisten ozder. So that it is in his onlye power, to authozyse pzeachers foz the diocese of London, and also to admitte them, if they be to his purpose. And that is whan they can pzate well, and saye to the people, that their white cõlured Cake, is their maker, their redemer, their sauiour, and he that hath bzought them oute of Egipt, as wicked Jeroboam saide of his golden Calues. iii. Reg. xii. and that ỹ Byble and new testaments in Englishe, are parellous bokes to be loked vpon, and minysire

Pzaters.

The cake

verye

pernicious doctrine against holye churche. Best it were to contente them selues wyth barbarous latyne seruice, whiche wyll make them as blinde as beaties, and to praye to Images for all diseases, for that is accordinge to the olde order of this realme. Unnaturall beastes and blasphemers of theyr naturall countraye. This is the Gospell of England now a daies, such bastarde children hath it. And he that refuseth any such preacher, eyther yet denieth him to publishe this doctrine of the deuil, be being licensed to the same, this Lord ordinarye of London, hauinge the same power ouer that diocese, that Sathan had ouer Job, maye punnith him at his pleasure in example of others.

Latyne. Seruyce. deceiuers

And to bringe al matters out of doubte his Lordeship will haue it answered, in this generall visitacion, whether they or any of them (this secte nowe lacke no increase) hauinge

Answers

hauinge authorite to preache wīn their cures, doth vse to preache &c. A wonderful vsurpacion of Antechriste, that a man hauinge cure ouer Christes flocke, must be boūde to his filthie rules. Moreouer if he be ones by him authorised to preache, he must forceably be boūde to stande vp against the Lordes verite, to mainteyne his dampnable baggage and filthienesse of Idolatrie, and if he doeth it not in his owne personne, he must procure an other to do it, so that in no wyse it may be omitted. But how suche sorcerouse swylbolles and lienge lubbers maye become lawfull preachers & sufficient instructours, lete the Christen Reader here with ẏ eyes of Christes sprete discerne. Yet is it reckened, and also without al shamefastnesse reported in this article, to be according to the ordre of this realme, to the vtter rebuke & shame thereof. O most wicked betrayers of your owne

Tyrānie

teachers.

owne lande, King Edwardes most godly actes, shall remaine to your confusion, whan ye shall neyther haue power to admit, nor yet authorite to license, suche belly goddes as your selues are. King Edwarde.

The xviii. Article.

Itē, whether they or any of thē, sens the Quenes maiesties proclamacion, hath or doth vse, to saye or synge the diuine seruice, minister the Sacramentes or Sacramentals, or other thinges in English, contrarie to the ordre of this realme. Bonners text.

The declaracion.

I Wolde wishe the Quenes maiesty, to be learned in the Lorde, & in al her procedinges, to feare him wt reuerence, as ẏ bounde dewtie is of al them to do, vnto whome he hath cōmitted the gouer- The Quene.

gouernaunce of his people, Ps. ii.
Dauid. feruētly king Dauid desyred God to open his eies, and to lighten his vndrestandinge, ẏ he might both knowe his wurde & obserue it in all his doynges. Ps. c xviii. Simō
Peter. Peter in throwinge fourth his nette at the lake of Genezareth, ded wunderfully prospere, for so muche as he ded it in the wurde of the Lorde, Luke. v. Power and authorite of men, without the obedience and dewe folowinge of that wurde, is a very wicked tyrannie, as was euidētly seaue in Pharao, Saul, Achab, Manasses, Antiochus. Herode, and suche other Ty-
Kynges. cauntes. Therefore kinges, Princes, Magistrates, or what so euer they are els, whiche haue the gouernaunce of the Christen multitude, had neade to be very circumspecte, what letters, lawes, articles, statutes, or proclamacions they put fourth, specially in causes
Achurche of religion. They ought nothing

to

to bring in to the Christen church, much lesse to enforce or compelle, that is not conteyned in Christes Gospell, neyther yet in the Apostles and Prophetes doctrine. For that church is buylded vpon none other foundacyon els, Eph. ii. Accursed are they, which adde vnto his holy wordes or ordinaunces, Deut. xii. for God will adde vnto them the plages therin written, Apo. xxii. Ad not.

None other seruice ought to be called diuine, but that only which God hath appointed and commanded. That seruice which mā hath ordained besides Gods worde, is humane altogether, and not diuine, and is vtterly condempned of Gods owne mouthe. They serue all in vaine (saieth Christ) which cleaue to the doctrines and commaundementes of men, Math. xv. That is to saye, their seruice is no honour to God, but rather a dishonour and blasphemye. To saie or Diuine. Seruice.

sing in the temple thā, in a forren or vnknowen language, is no point of Goddes seruice. For neuer was it yet appoynted of God, nor cōmaunded of Christ, neither yet perswaded of his Apostles, but is an vile inuention of the Anti-Christ of Rome. Pope vitalianus was he that first practised it, in ỹ full age of the Beast, in the yeare from Christes incarnation. 666. cleane contrarye to the doctryne of the holye ghost, pronounced by S. Paule. I had leuer (saith he) in the congregation to speake fyue wordes wyth my vnderstandinge to the informacion of other than tenne thousande words wyth the tonge &c. 1. Corin. xiiii. This vsage of singinge and organ playing, came fyrst from the Paganes which in theyr Idolatrouse temples saluted theyr Goddes therewyth, as wytnesseth *Titus Liuius*, *Tullius Cicero*, and other auncyent writers.

vitalian⁹.

666

Organes

In-

Into England was it sent from Pope Agatho, by John ỳ archchaunter of Rome and abbotte of Saynt Martyns, and commaunded of him to be taught there, as it was in dede, in the yeare of oure Lorde. 679. as wytnesseth Beda, Li. iiii. Ca. i. de gestis Anglorum. This Agatho (saith *Gratianus dist.* xix. *Sic*) commaunded the lawes of the Romyshe byshoppes, so to be receyued of the Christen churche, as though God hym selfe had ratifyed them. He also fyrste approued the Latyne masse, and in the Latynes condempned priestes maryage. agatho. Latyne masse.

By thys menne maye see, what it is, from whence it came, and what substaunce it bryngeth. Euen the bitter blasphemy of God in idleneſſe, the Lord for hys mercy confound it.

For a blynde leadynge is it of the blynds, to throw both the hearers and hearers thereof into Latin service.

to the stinkinge ditche of helle, Math. xv. and marke here a misterie most wonderfull. This diuine seruice, as the papistes call it, is all in the latine speche, not fine, but most beastly corrupted. This worde latinus in the Greke (as Ireneus in his time also proued) containeth in numerall letters, the ful nombre of the forsaid beast 666. Apoca. xiii. like as doth lateranus, and Romaith also in the hebrue.

Lateinos

666.

So that all they which are vnder that Abadon, that destroier, and king of locustes or deuouring grasse hoppers, the pope, Apoc. ix. Or yet wil obeye that Beaste, that Belial, that sonne of perdicion, that man of synne, and that wicked antichriste. ii. Thes. ii. must acknowledge him for their lorde and most holye father, by latine which containeth his wicked name and nombre, contrary to that which Christe hath taught them,

Abadon.

them, Our father which art in heauen. For like as abrahā had his children, which folowed his faithfull examples, Joan. viii. So hath this odiouse monstre, his children of perdiciō, which foloweth his latine preceptes of vnbeleue, Saint Johan therfore willed vs to call wisdome to our remēbrances (as did the forseid Ireneus, which had bene conuersaunt with his disciples) and to counte the nombre of that Beaste, by that Greke worde lateinos, & not therby to giue our selues as captiue slaues vndre him and his iugling ceremonies, craftie cōueiances, and practises of mischefe, for the maintenance of his innumerable Idolatries, which are in that latine tunge, contrarie both to Gods lawe and mannes But certēly the. vii. lattre plages of the wrathe of God abideth both him and his cursed folowers the wicked peruerters of his worde, and cruell persecuters of his

Abrahā.

Ireneus.

Lateinos

vii. plages.

church. These terrible termagãts of antichrist, such as is this beastlie & vnlearned bastard Bonner, will suffer in the churches of Englãd, no seruice to be done, nether yet ỹ necessary sacraments of baptisme and the Lordes supper, to be ministred in English. As for their sacramentals, we way them not. They may send thẽ again to Rome, to their father of all falshead. And the only excuse of this Bonner is, because he hath no scriptures to bear him, that to haue these things in the mother tong, is contrary to the order of this realme. Wherin he sheweth him self a very ignorãunt beaste, bothe in the chronicles & ancient lawes of this land, for nether the old Britains, nor yet ỹ English Saxons, had any other seruice then in their owne lãguages, as is to be sene in their lawes afore the conquest. Saynct Bede wrote an earnest and very sharpe Epistle to Egbart the bysshop of Lyndisfarne, now called Durham,

A bastard

Seruyce in English.

S. Bede

Durham, concerning the office of a byshop, and howe the scriptures ought to be hadde in the mother tounge. By like poope Agathoes rule had by that day, taken ful rooting in that quarter of England. Willyam of Malmesbury also reporteth in hys Chronicles, that king Ethelstane, more than CC. yeares after that, caused the holy scriptures to be agayne translated out of the Hebrue into ỹ English tonge, by certen learned men conuerted from the Iudaisme. I tell not what Iohn Wycleue dyd therin longe after ỹ time, because his name is odious. Ethelstane.

I dare boldly speke it, that Bonner liketh not so wel, that godlye Epistle of Bede, and moste worthy act of kinge Ethelstane, as he wold do the vngodly boke, ỹ frire Williã Butler made against the vulgar translacion of the Bible about. Dc. and lxx. yeares after, if he hadde it. Whiche neuerthelesse confesseth therin, ỹ the sayd Bede Epystle. wyllyam Butler.

both translated and recognised the scriptures into the Saxon tounge agayne. Neyther was it reckened contrary to ỳ ordre of this realme, in the tyme of our most vertuouse and godly kinge Edwarde the vi. that the Scriptures were in the English tũge. But in dede it was contrary to the Popes Idolatrouse Synagoge, which Bonner and his fellowes attempteth to set vp now agayn, like stought Nemrothes against the manifest worde of the Lorde. But doubtlesse in the conclusion, both they and theyr sandie buyldinges shall haue a most shamefull ouerthrowe. Euery plante (sayeth Christe) which my heauenly father hath not planted, shall be plucked vp by the rootes, Math. 15. God of his infinite mercye graunt the Quenes maiesty, that she may vnderstande throughly this most true verse of Dauid. *Narrauerunt mihi iniquę fabulationes, &c.* wicked men haue taught me vayne fables

Kinge Edward.

A fall.

or lyes, but not thinges agreeinge to thy holy lawe, Psal. 118. that she continueth not stil, through theyr viperouse intycementes, the wicked Image of the Beast, Apo. 13. to her dangerouse dampnacion. Fables.

The xix. Article.

Item, whether they or any of them, in theyr suffrages, collectes and prayers, doeth vse to praye for the kinge and Quenes maieste, by ẏ names of kinge Philipp and Quene Marye, according to a letter and commaundement therin lawfully gyuen nowe of late vnto them by their ordinary. Bonners texte.

The declaracion.

SEe I praye you, how arrogaunt this porkishe papist is here. So like is he in condicions Bonner.

dicions to his father of Rome, as the yong wolfe is like to the olde. Here must his underwolfes, or curates as he calleth the, haue suffragges, which are fauorable aids, socors, helpes, & good workes of supperrogacion, or ouerplus of their dueties to god, & yet necessary helpes for others, which haue not as they haue, don their houd duetyes to god, & more. O luciferous antichrifles, whether will ye ascende? whether will ye climbe? My ayde (saith Dauid) cometh of god, whiche preserueth them y are true of hart. Ps. 7. My help saith he, illueth euen from the lord, which hath made heauen & earth. He is my keper, my defender, my preseruer. Ps. 121. The health of Israel standeth only vpon god, & vainly is it looked for among the hils. Jer. iii. Which are proud prelates healths is ther (saith S. peter) in none other saue only in Jesus Christ. Act. 4. How cometh it than, y ye will be aiders & healpers within a while

Lucyfers

Pylles.

also

also (I thinke) ye will be redemers and sauers, for ye are Godmakers already. But what profit shal we haue therof, whan God hath cursed your blessinges? Mala. ii. And whan al your righteousnesses are no better then clothes staind with menstrue (filthinesse). Esa. lxiiii. Yea, whan ye slepe in confusyon, and shame coueretb you? Esa. iii. And what is it whan ye haue occupied with whores, & haue brent tailes, or whan ye haue plaied the Sodomite knaues, as the holyest hipocrites amōg you do cōmenly.

Cursed.

Brothels

Loke s. Paule in the first to the Romains, which was the vessel of Gods election and coulde not lye, whā he wrote that Epistle. They are of the better sort among you, if bettering may be in the wicked as Agrippa reporteth of the cardinals of Rome. They are (saith he) of the best sort of cardinals, which doth but kepe whores. O abhomination. Yet you muste healpe at a pinch.

S. Paul.

Cardynals.

pynche, Yow must doo these holy
suffrages, and therwith pacyfye
the whote wrathe of G O D,
for Attila, Phocas, Pipinus, and
other desperate tyrantes for theyr
desperate consciences haue iudged,
that Christe neuer dyd it sufficiẽt-
ly. Yow are the spelunkes, the ca-
Rockes. ues, dennes, and rockes, that their
trust is in. To yow they flee to be
couered or hydde from the feareful
face of ỹ iudge, Apo. vi. And what
are these suffrages, whereby so
great thinges must be done? For
soth they are collectes, orisons and
prayers, maistre Bonner saith.
But this ye must take therewith.
That they are not suche collectes
Colletes. as haue bene gathered out of the
sacred scriptures. But suche for ỹ
more part, as S. Benettes mõkes
Alcuin°, Iuuardus, Paulus diace-
nus and other, haue dreamed in
in their fyrst slepes after midnight
And for whome must al those suf-
No king. fragacions be? For the king and
Quenes

Quenes maiestyes (Bonner saith) by the names of kinge Philip and Quene Mary. Why, England had no such king in the moneth of September whan these articles were put fourth. Ye was than but a suffragan kinge of Jerusalem, hauing onely a bare tyttle therof, as suffraganes haue of theyr byshoprickes farre of, without eyther landes or reuenewes. Jerusalē.

But Bonner by lyke is in some great antozitye, that he is able to make a king before his cozonatiō. Antichrist. Ye hathe of a likelyhode, receaued some great cōmission frō his grand father of Rome, to do ỹ he hath don herein. For he is wonte to make kinges, & to vnmake them again at his plesure, for he is aboue God. ii Thes. ii. Here hath Bonner by his absolute power, geuē England an vncrowned king out of a straunge lande. And agayne he hathe vnauthorysed his owne naturall king Edwarde the syxte notynge hym an Kinge Edward.

an vsurper, a scismaticke, & a slan-
derous heretick, as followeth in y
xxxvi. Article concerning the laity
and in other besydes. So vnnatu-
ral a bastard is thys beastly byte-
shepe to hys most naturall coūtry
of Englande. And is there no re-
medy, but this king & this Quene
must haue these wholsom suffra-
ges to healpe them at a pynche?
And such wholsome chaplains al-
so to do them, as are these bzēt ar-
sed curates afoze rehearsed. Haue
not king Dauids rules ease them.
Noz the prophet Esais prouisiō
help thē? Nether yet Chzistes pze-
cious death & sufferinges comfoz
them? but they muste run to suche
stincking puddels and dzegges of
darknesse? o heauēly father, what
a blindenesse is this? And in them
chefely which oughte to haue the
mest cleare syghte?

Suffra-
ges.

Dzegs.

I wil open here a mistery cōcer-
ning this matter. I desyze the rea-
ders of thys booke to marke it. At

Amistery

the

the funeral masse of king Edward the vi. (which he neuer by his life desyred but abhorred) one walker a syngyng man and chaplayne of the court, was deacon, which min dyng after the gospel, as ẏ maner is in ẏ popishe ceremony, to haue insensed the Quene, was forbidden to do it by doctoure Weston, because he hadde marryed a wife. Shamest thou not (sayth the sayde weston) to do thys offyce, ẏ hauing a wyfe, as thou hast? I tell thee, ẏ the Quene wyl not be insensed of suche a one as thou arte. And so wyth vyolence, he toke the sēcers out of hys handes, and wyth that swete smoke perfumed ẏ Quene, he beyng the same tyme sore byttē wyth a Wynchester gose, and not yet al healed therof. If Mary Hug fal of Orford, hys olde famylyer, or hys prouyder good wife person ryther els Christyane Tompson the wydow whom he sealed wyth hys hot yron in the nether partes had

walker.

D. westō.

Bytten.

whores.

had bene there present to haue holden the shyppe, or geuen him the franken sence, the pageaunt hadde bene in the very ryght course. Loo sir, these are the mynysters of holy churches suffrages nowe a dayes.

An acte. And they must be done accordinge to a letter of commaundemente, lawefully geuen vnto them nowe of late, by their ordinarye. Thys later Clause is, for that Bonner woulde be knowen for the diligent prouyder of these medicynable suffrages, and haue thankes of the Quene for his so liberall distribution of the same.

The .rr. Artycle.

Bonners texte. Item whether they and euerych of them, haue dylygently moued and exhorted their paryshners, how and in what maner chyldren shuld be baptyzed in tyme of necessity, and they

they the laide parishuers reuerentlye and deuoutlye to prepare thē selues to receiue and vse the sacramentes, especiallye of the sacrament of the aultare. And whether anye persone haue refused or contempned to receyue the said sacrament of the altare, or to be cōfessed, and receiue at the priestes hand the benefite of absolucion, accordyng to the laudable custome of this realme.

¶ The declaracion.

ONe thing I marke here, in these vi. articles by course, and in. iii. more also folowing, which maketh ix. in nombre. How learnedlye, politikelye, and rhetorically, they, and euerythe of theym, and anye of theym, are

Articles.

are here placed. The latter two, that is to say, euerich of them, and any of them, should seme ether to be the sonnes of they, or els nygh of kin to him. If they be his sones than hath he great wrong to haue his childrē made check mate with him, and to be alowed so nygh in office as hym selfe. Some preferment, by reason, the father oughte to haue aboue the childzen. Well, perhaps this rhetorical fetch, comprehendeth some profound & vnpenetrable misterye.

A misteri

But come we to the offices which are here diuers, and by them peraventure we may gather som light of further vnderstāding. The first office, they must diligentlye moue the parishners, how childzen should be baptised. The other office. And euerich of them, muste exhort the parishners, in what manner they shoulde be baptised. And all in the time of necessity. Marke me in the text here, the workmanly hādling

Offyces.

Workemanly.

of

of moued and of howe, on the one syde, of erhorted and in what maner on thother side, & ye shall well perceiue, that ther is craft in daubyng. Thys was wonte to be an office for the midwiues, and other gossips, and nowe all the paryshe must learne that office.

Men must from hence forth abstain from eyther readinge or yet hearinge of the Gospell, and bee taughte in the churche to practyse the office of a midwyfe, or become expearte midwyues, whether ye wyll. Heare is of late dayes a wonderfull chaunge of doctrin in England. We may now say after the olde prouerbe, that Rome is come home agayne to oure owne doores, where as men do womens offyces, and women mens offyces. Midwyfes. Rome.

Eyther elsse where as women are tourned into menne, and menne into wemen, eyther bothe into mooste vnnaturall Beastes by the venemous drink of Circes,

Martyn. as Winchestre in his Martin tear-
meth it. which is in that great ci-
ty muche vsed. Apoca. xi. Saynte
Paule toucheth this in very hom-
bly talke, and sheweth who dothe
chefely occupy that art. Euē they
which seketh to turne Gods truth
to a lye, and serueth the creatures
more than the maker. Rom. i. O
England, howe shamefullye arte
England thou illuded of these vnmercyfull
mockers? Ye that in these wicked
Articles seeth not vnspeakeable
mischefes towardes, is more fyt
to be placed amonge beastes wyt-
lesse, than amonge men of vnder-
standing. Here is it consequentlye
required, that the parishners doe
reuerently and deuoutlye prepare
them selues. What reuerence can
be acceptable, withoute Goddes
preparig. feare? Psal. ii. What preparacion
godly, without the search and obe
dience of his worde? i. Esdra. viii.
Truely none at all. And they are
at this day banished oute of Eng-
land,

land, as all the worlde knoweth. For whye the sacred Scriptures whiche are their onlye conseruers and declarers, are miserably now from thence exiled.

And as for deuocion, if it commeth of the verbe deuouere, as we knowe it doth, it is such a vowe as the old Idolatours, and now our prestes, tourned from God to the deuils, and a promise whereby a man bindeth him self by deuelish inuocacions or inchauntments to do harme to his neighboure. But wher vnto shal they thus prepare them selues? To receiue and vse the sacramentes, he saith. Sacramentes. Whiche is, as I do take it, that they should minyster them at their owne pleasures, beynge no anoynted shauelinges. And in so doynge, he semeth to do greate prejudice to his own generacion, which only hath receiued ỹ mark of the beast, to bye and to sell in that occupying. Apoc. xiii. For so

Deuocio.

Sacramentes.

Anabaptistes.

wenches say masse

might the parishners, old gossips, yong wenches and al, say masse al so for all soules, wythoute shauen crownes, and tippets, which wer a sorowful matter to thē that liue only by dirge grotes. For specially is it here spoken concerninge ỹ sacrament of the altare, that they shuld both receiue it and vse it.

Refusal.

And this he requireth to knowe in the end. Whether anye persone hathe refused to receiue the sayde sacrament. Not of Christes bodye but of an aultar, which is an hepe of stones compact or knytte together wyth morter. If he hathe so done, he hathe contempned the decretall of Poope Innocente the thyrde, *omnis Vtriusque sexus*, and is worthye by the iudgemente of holye churche to be bourned for it. As for an erample, I saw an olde manne brent for the same at Morwyche, called Thomas of Bōgey, aboute the yeare of oure Lorde a M.CCCCC. and tenne. Cyther yet

Thomas of Bōgey

yet whether the said person, hath dysdained to be confessed. Whych confessyon in the eare, the said Innocent in the generall counsell of Laterane, in the yere of our Lord 1215. commaunded all men to obserue. Because he would know by the craftinesse of hys Friers than rysen to that ende, what was in ẏ harts of princes ether w̄ him or yet against him. For a Decreatall was made in that counsell also amongst other, that the pope ought at his pleasure, to correct the kinges of the earth, and no Emproꝛ to be allowed vnlesse he hadde be sworn to his obedience afore, *Decret. tit. 16. ca. 34.* And this was thē done, for that king Ihon of Englande and hys nephewe the Emperoure Otho, hadde a litle afore wythstanded his tirannye. But this I woulde menne dyd marke in that eare confession, a plante of the deuils setting.

Innocēt friers.

K. Ihon

Nectarius. That Nectarius the learned bysshop of Constantinople, did vtterlye disanull and abolisshe it, as a thyng verye pernicious and hurtfull, for that a Deacon had vnder the same, committed fornicacyon with a gentle woman, *li. 9. capi. 5. hist. trip.*

Confession. But what is the said confession to the popisshe chaplaines of oure age? What it hathe beene of late yeares, I can tel, by the shamelesse vtteraunces of a nombre of them. Euen an inexpleble sincke of fylthinesse, whoredome, and baudry. In confession haue they found out whores, not onlye for their owne brothelous all the yeare after, but also for other Chaplaines aboute them, which haue not ben so bold to are questions as they, and for other besides whan they haue ben wel waged, not sparinge mennes wiues. And this hathe bene a notable cause, why they haue so contemptuously defied lawful mari-

Harlots.

age,

age, boastinge them selues to liue chaste alwaies withoute it. Iho̅n Wycleue writeth in his boke, *De hipocrisi*. That in his time, the gentlemen or noble men beinge occupied in the warres, the merchāts in their affaires, and the ploughemen in their labours, the priestes, monkes and friers most filthelye abused their wiues. They made them beleue in confessions, that it was verye wholesome to be doinge with them in the absence of their husbandes, and very medicinable for diuers diseases. They affirmed also, that it was a much lesse sinne to haue a do with them than with any lay manne, promising in conclusion, that they wold make aunswere to God for their sinnes. And some of those women (he saithe) certen monkes sleWe in those dais, which wold in no wise condescend to their mooste wicked perswasions.

Wiclens

Celibes.

Monkes.

It is no maruell therefore (I thinke,

thinke) though Bonner heare appoynteth, the benefyte of absolu-
Malefite. cyon, to be receiued at their holye handes. But I would fain know what he meaneth by that benefit: I suppose, the forgeuenes of sins. O abhominable Antichrist, these and soule murtherer. How darest thou be so boldabeyng but a lomp of clay or vile earthe, yea rather a stinkyng dongehyl of sinne in the syghte of God, so theuishly and trayterously to robbe hym of hys honoure, and Christe of hys mea-
A theefe. rytes? That heauenly benefyte of remission, lyeth onlye in the free mercye of God, throughe the pre-cyous deathe of hys sonne Jesus Christe, and not in the polluted hande of a pycke purse or whore-monger priest.

It is fullye obtained by an ear-nest faythe in Goddes lyuely pro-
Repen- mises, coupled wyth true repen-
taunce. taunce, and lyeth not in the dys-pensacyon or distribucion of one

of

of the Popes calkers or marcked iuglars. I am he (sayth the Lord) yea, I am he only, which for mine owne sake forgeueth thy synnes, and wil no more remembre them. Esay. xliii. Christe is the Lambe of God, whyche taketh awaye the synnes of the world. Ihō. i.

Thus haue we of the scriptures, that the benefyte of remissyon, commeth immediatlye from God and hys Christ, but no mention haue we of the hande of a papyste. I would wonder at it, that thys Bonner, a greate doctoure of both lawes, sometime a kinges Embassadour, and now a bishop, should appeare by his owne wrytinges, so beastly a bussarde, and a fole so blockishly ignoraunt. But that I finde it also wrytten, that the wisedome of this worlde, is a stark foolishnesse afore god. 1. Cor. 3. Let him beware he forget not his A. B. C. as did Doctoure Symon Thurnay, the Cornish man.

Scriptures.

A fole.

It

If he had attributed the dispen-
sation of that benefite to ỹ mouth
of a prieſt, we myghte ſomewhat
haue borne with him, the circum-
A prieſte. ſtaunces afore there vnto added.
Becauſe the Prophet hath ſpoke
it, that Gods lawe is to be ſought
at the mouth of the prieſt. Mal. ii.
So that there be no wickednesſe
found in his lippes. But that we
ſhoulde fetche abſolucion at hys
baudy handes, it is yet the mooſte
doltiſh doggerel that euer I hard.
That diuinity myght haue come
from Jane bold the Quenes foole
among all her cuppes. But what
doctrine bryngeth Bonner, to the
eſtabliſhment of this howſel, con-
feſſion, and abſolucion? The lau-
dable cuſtome of this realm. That
Cuſtome is ỹ Bible which he hath ſtudied,
nexte vnto the beere potte. It is
ſcripture inough for al his affairs
One wycked cuſtom grounded vp
on old papiſtrye, is more of value
to hym, than are all the lawes of
God.

God. The voyce of the heauenlye father from heauen, commaunded that hys sonne Christe shoulde be heard of the world. Mat. xvii. Nay stoppe there, quoth Bonner. The customes of this realm must haue the preferment, for they are laudable. And what is thys els in conclusyon, but that synne is more of value than vertue, and Sathan rather to be followed, than Christe the sonne of God.

Doggrel

Laudable.

That custome is vitturable, and not laudable, whyche dependeth not vpon gods holy word. And as touching aduoutry, a fylthy frute much maintayned by confessyon, as afore hathe beene shewed, and here after shall be proued more at large. It was in olde tyme punyshed by extreame deathe, in all nacions of the world. The Hebrues stoned the aduouterers to deathe. The Romaines buried the quick. The Greakes and Arabians beheaded them. The Bytaine oure owne

Lechery.

owne countrey men, threwe them downe from high mountains, and bothe brake their neckes and bruised their bodies. And S. Clement wryteth in his firste Epistle, that aduoutery is among al other, the mooste greuous sinne, nexte Idoll worshipping. Yet haue the louing fathers of holye churche, shewed them selues very fauourable vnto it. For they haue very mercifullye taken from it, the extremity of death, the rigour of all lawes, the force of Princes and potentates, the power of magistrates, and punishmentes of the laity, and made their owne pryety wanton. Nowe can they smile & laugh at it. They canne trifle, toye, be meary & make good passtime wyth it, and persecute marriage to the very deathe.

Louinge wormes.

Maister Gardiner, his owne bodye, in his booke latelye spredde, vnder the name of Thomas Martyn, a knowne pedante or paederastes,

gardiner M. Martin.

heraſſes, lyke one of hys genera-
cyon is gentle and fauourable to
aduouterye. Yea, he is ſo tender
ouer the gentle woman, hys olde
acquayntaunce, that he wyll not
once anoye her nor breake her of
her ſlepe for a thouſande pounde, Piggeſtat
what ſo euer he ſpeweth oute a-
gaynſte marryage, at pleaſure.

He would fayne take it vpon
hym for her ſake, to defend Joan- Joannes
nes Cremenſis, a moſt baudy bro- Cremēſis
thell like hym ſelfe, a lecherous
Legate and Cardinall of Rome,
but he lacketh good matter, and
authoures to maynetaine hym.
He made a proude bragge, as hys
cuſtome is commenlye agaynſte
doctour Ponnet, that he thought Doctor
to haue aunſweared hys allega- Ponnet.
cyon, concernynge the ſayde Cre-
menſis.

But I warrande you, ye ſhall
heare no more of it. For bee ge-
ueth but a bragge and to go.

He hath all ready geuen hys
ſym-

simple verdite, that it apeareth to be forged by some heretycke, as though it were a great heresye to speake agaynst hys familier damsel aduoutery, either els agaynste such a baudy Cardinall. Ye maye see, that loue wyl creape, where it can not goe. If oughte be sayde agaynste thys olde louer of hys, it must of necessity be a lie or a counterfet story, though it hathe tenne substantial wytnesses and old writers lawfullye to approue it. But what honestye in woordes or yet truth in matter, such an aduocate hath, I doubt not but wythin few dayes, it shall well appeare. And as for the knaueries of eare confessyon, afore mencioned, they are no new matters. In kynge Jhons tyme. Walter Mapes, being archdeacon of Orforde, and a manne in those dayes notablye learned, detected some of them in his treatise called Apocalipsis *Golie pontificis*, wherin he sheweth the enormities

Heresye.

Gardyner.

Golias.

mities of the cleargye than. And these are hys rimes amongst many other.

Peccat audacius, eo quod pessima,
Peccandi genera, totque grauissima,
Discit a populo, in quadragesima, Lente.
Sic sua rePutans, commissa minima.

Abhominabilis, deo vir sanguinum,
Plus morté cupiens, quã vitá hominũ,
Vnam puellulam, capacem seminum
Mallet quam vndecim, millia virginũ.

Post missam Presbiter, relinquẽr insulã Masse.
In meretriculæ, descendit insulam,
Sic fecit Iupiter, qui iuxta fabulam,
Cœlum deseruit, sequendo vitulam.

Hanc mulieribus, Proponit maximam,
Nulla salubriter, ad horam vltimam,
Cœlorum ingredi, poterit ianuam, Tithes.
Nisi de corpore, det suo decimam.

Scit quæ vulpecula, foueas foueat,
Non causa veneris, infantes procreat,
Sed vt de Proprio, animas habeat,
Quibus quas perdidit, reddere valeat.

NO man is in sinne,
More bold than the priest,
Flowing in vices,
And all against Christ.
Whome he hath learned,
Learnig. In lent confessyons,
His owne faultes thinking,
Most light transgressyons.
Abhominable is,
That blond supper vile,
Which dampnably seketh,
All men to begile.
He had leuer haue,
One queane to his minde,
Than eleuen thousand,
Of more honest kinde.
When his masse is done,
Masse. His garmentes once of,
He runneth to an whore,
To do, not to shof.
As Jupiter once did,
Which after the fable,
Left heauen and folowed,
A cow very formable.
In lent confessions,
Thys rule doth he geue,
To certen women,

Of

Of wanton beleue.
That they shal neuer
Of heauen see the light,
Vnlesse they pay tithes,
Of doinges by night. Tythes.
He knoweth the lores,
And what holes they haue
Not only for pleasure,
That worke doth he craue.
But that of his owne,
He might haue to pay,
A soule for that soule,
Whome he threw away.
Al these their beastly knaueries
sheweth he in that boke, & a ful C.
more. The like did *Nigellus wireker in suo Brunello*, & *Giraldus Cambrensis in speculo ecclesie*, about ỳ same time Nigellus and other
Besides ỳ was done a little afore,
by *Ihon Salisbury* in his *Polycraticon* & *Peter* of *Blois de periculo prælatorum, & de vita clericorum curialium*.

¶ The. xvi. article.

Item, whether they and euerich of them, hath diligentlye visited his & their parishners in the time of sycknesse and Bonners texte.

nead, and ministred Sacra-
ments and sacramentals to
them accordingly. And whe
ther they haue exhorted and
monyshed them, to haue due
respect to their soule health.
and also to sette an order in
their temporall landes and
goodes, declarynge theyr
debtes perfectlye, and what
is owinge vnto them, & they
so to make their testaments
and last wils. that as muche
as may be, al trouble and bu-
sines may be excluded, their
wiues and Chyldren wyth
their frendes may be holpen
and succoured, and them sel-
ues decently buried & pray-
ed for. and to haue an honest
memorye and commendacio-
ns for their so doing.

The

¶ The declaracion.

Now come we to two kindes of their visitations of parishnees, that is to say, in time of their sicknesse, and in time of their other neades. For ẏ first, I hard a story very credibly told, that a ghostly curate not far from Beudley in the Marches of Wales, had great loue to an husbandmans wife of his parrishe. But neuer could he come perfectlye to his ghostlye purpose, till he had caused her to fayne her selfe sore sicke. Than came he, ful lyke a religious confessour, wyth hys cake God in a boxe, and the parish clarke or sexten wyth a bell and a lanterne. And as he hadde entered the chamber, he commanded the saide sextene, and all the other folkes to auoyde, that hee might commen with the sick concerning soule healthe, and minyster to her bothe sacramentes and sacramentals.

Visitacions.

A confessour.

The dooze beinge fast barred to them, he put downe his breche, and gotte him to bed to the wyfe. His God he hadde set on the cupboorde, and made him his bawde, beinge very sure that he woulde not discouer him, for that he was a God of sylence, and coulde not well speake. As they had bene a tyme togeyther, by an hoole in the wall, they were both seane and discouered, the dooze at the latter beynge broken vpon them. And so was this spirituall visitacion of the sycke at the ende for that time the bishop of Worcestre assoyling hys chaplain than with a peacockes tayle.

Absolucion.

The dooze

Nowe concerninge their other visytacion, in tyme of their parysheners other nedes. The auncyente and also newe storyes of that visytacion, in Bysshoppes, Abbottes, Monkes, Channons, Preastes, and Fryers, are innumerable to be rehearsed.

For neades.

Come

Come we therefore home to the notable storyes of oure tyme. The prioresse of Warham was of late yeares visited, by suche a one in the nyghte, and he was a Chanon. On a time as he chaunted to come in at the windowe, by a ladder in the darke, a yonge mayde which lay in a cowche not farre of, cryed to her and sayde. Madame be ware, for there hath entred in one whyche wyll kyll you. No doughter, quoth she, it is the good Aungel of God, which commeth hyther to informe me of suche wanton gyzles as you be. Feare him not, I warande you, but lye you styll and slepe in Gods name. For so longe as he is white he wyll neuer do vs any harme. But if he were blacke, he were not muche to be trusted. The said mayde is at this daye, a gentylmannes wyfe in kente. Doctoure Barkleye hadde greate harme ones of suche a visitacion,

A chanon

An angel

Barkely.

at wellys, before he was Quene Maryes chaplayne. For the wo-man whome he so religiously vi-sited did light him of all that he had, sauinge his worldinge tolas. For the whiche acte, he had her in prison and yet coulde nothing recouer againe.

Simon palmer.

Simon palmar, the relike kepar sometime of Sothwicke, did vi-site a yonge wench of .xii. yeares of age, in Wyncheſtre, and gaue her suche tayle phisicke in the ab-sence of her dame, that she coulde not goo for .x. dayes space after. The matter was brought before the byshoppes chaunselloure ma-ster Gascoyne, before sir Harrye Sumer also and maister John fo-ster .ii. iustices, in the yeare of our Lord. 1551. And yet by the subtyle, cõueiaunces of the papistes he es-caped hanginge. The cathedrall churche and college of wynche-ster, are not at thys daye wythoute a number of such ghostly visitours.

Conuei-aunces.

Jf it be narowelye looked to, ye
ſhall finde ſir Wyllyam Yarman W. Yar-
a verye gentle viſitoure of Dani- man.
els wife ther ſir Peter Langrage
and other of others, but that I
leaue now tyll the coming fourth
of my votaris. Their prelatinge
patriarke Gardiner, ſhoulde ſeme
by his large increaſe, whome I Gardi-
knowe by an olde familiar of his, ner.
nowe conuerted to repentaunce,
to haue bene a good viſiteur alſo,
maiſtres Godſalue not remem-
bred. Laſt of all cometh buttocke
faced Bonner, and he ſheweth Bonner.
what he hath bene in that behalf,
by one which is both his ſon and a
ſteward of his lads, which beareth
his mothers ſur name, as he him
ſelf doth, to kepe al cloſe, & bi other Perſon.
ſpirituall frutes of his beſydes. I
ſpare theſe good ſtories alſo with
D. Darbyſhire, & the frutes that
he had by Anne Caudell for my
forſayde votaryes.
Let vs nowe reſort to ỹ text. How
they

visitings. they can visit his, and euerich of them their parisheners &c. I refer it to thē which are aquainted with such darke speakinges. Marry a diligēce is alwaies required in so necessary visitasions and that the sacrament & sacramentals be ministred there accordingelye. But that is sufficiently spoken of afore in the ghostlye example of the curate, which set his sacrament vpon the cupborde, whyles he ministred his sacramētals to ỳ wife in bed. I think ỳ was don accordingly, the curate wold not els so haue ministred. The dewtye is also of these spirituall confessours, to exhorte and monishe them, to haue due respecte to theyr soule health. And what is that I praye you. To sette an order in theyr temporall goodes and landes. Marry sir that is verye clarckelye spoken. This is a ghostly pointe, which I haue not hard of afore. I pray you goe forwarde with youre matter.

Sacramentals.

Clarkely

De-

declaringe debtes perfetly. Why I am certaine, that ye come not thyder to paye them. And what elles? And what is owynge vnto them. Yea marry now I fele you. By this ye seme to couet for your partes, rather to be receyuers than payers. Catchig.

But what wil ye conclude with? And they so to make their testamẽtes and last wylles. To what end, I beseeche you? That as much as maye be, all troubles and busines may be excluded, their wiues and childrẽ holpẽ, & their other frends thereby socoured. Very politikely handled. But ye seme rather to seke your selues here, than them, in that ye are more busye aboute the temporall goodes, than any thing els? And whathaue ye more to say? That they thẽ selues also may be decẽtly buried & prayed for Yea marri sir, now ye come to the point. I thoughte that wold come in at the latter, for that is the marke Testamentes. Burial.

marke ye shote at. Those decent burialles are they whiche warme youre kitchens, and those prayings for the dead haue made your leane cheekes so fatte. But what haue ye els to vtter? And to haue an honest memory, and commendacions for their so doynge. Well this is your last cõclusion, concerning ỹ due respects for soul helth. Surely here are a very wholsome company of them, & much are the soules like to be deliuered by thẽ.

Cõmendacions.

Christ. But where dwelleth Christe nowe a dayes, that he is not called to remembraunce? He was wonte to stande for an health of the soule, for his deathes sake and paynefull sufferinges. And faith hath bene knowen also for an helper at neede. But where are they become nowe a dayes, that they appeare not here amonge these other soule healths? By like they are put out of office and banished, because they bringe no swete lucre,

cre and other are comen into their rowmes. So that it is alwayes true that Sainte Paule writeth. That the chyldren of perdicion shoulde exalte them selues aboue all that is called God, eyther yet is worshipped. ii. Thes. ii all care is now for the goodes, and studye for the profit of burialles and vnprofitable bablinges of a sorte of bawedye hipocrits. What a gospell is this now newely propowned here? Thinke ye not but the people of Englande wyll be well fauerdlye taught within a whyle. You that see nothing in this matter, are wiser than brutish beasts, and not worthye to beare lyfe.

No lucre.

New gospell.

The .xxii. Article.

ITē whether they & euerych of thē, haue solēnised matrimonibetwene any his parishners or any other

Bonners texte.

ther persons (the banes not before asked .iii. seuerall sondaies or holy dates or without certifycate of the sayde banes, frō the curate of any other paryshe, if any of them be of an other parishe. And whether (touchinge the solempnization and vse of this Sacrament of matrimony, and also of all other the sacramentes of the Churche) they haue kept & obserued ȳ olde and laudable custome of the churche, wythoute anye inuocation or alteration in any of the same.

The declaration.

Marriage.

Somewhat must nedes be spoken here, not of matrimony for ȳ is a foule thing ȳ prestes say, but of ȳ solēnisation of matrimony, which must be holy, be

because it cometh from their holy hands, which also can make holy water, holy oyle, holy ware, holy ashes, holy egges, holy Palmes, holye candles, holye bedes, and holy taudry laces, besides the God of ỳ aulter. These newly appointed curates of Bonners election, haue graũted to thẽ here an absolute power, aboue al curates of other dioceses. For they may solẽnise matrimonye betwene theyr owne parishners, or any other persons wout exceptiõ, be they English, Welsh, Scottish, Irish Spannish, Frẽch, Duch, Italish or come thei frõ Palestine, Rome, Bisaũce Araby, or Turkeye. Marry this must be religiously obserued therwith, that the bannes be asked. iii. seuerall sondayes, or holye dayes before, with thys prouisyon also that a certificate be hadde of the sayde bannes from the curate of anye other paryshe, if anye of them be of an other paryshe.

Holy holl

Far of.

That

That any other parish, includeth, as I take it, so large a generality, that it might at times be to farre to reache in so lyttle space. For it is a greate waye, betwext London and Lyons.

Merye large.

And as touchinge sondayes, me thinketh that they haue verye muche wronge here, that they are not reckenned holye. But in dede their cause may be as is the cause of marriage, for that they are both of the scripture. Apo. i. and Heb. xiii. which of Bonners generation is reckenned foule heresye, and is banished of holye churche.

Sondays.

No, that scripture maye not be suffered to remaine on the walles nor yet on the bordes or tables, but must nedesauoide, no remedy, with ỳ. x. cõmaundementes, thar-ticles of the Christen faith, the Lordes prayer, yea, the name of Jesus and all. And as concerning holye dayes, they must be holye, because they are of them whiche make

Scripture.

make thynges holy, as is sayde afore, both holy images, holy sainctes, holy relikes, holye pilgrimages, holy Pardons, holy processyons, holye vigils, and holye holydayes. But touching the solempnizacion of matrimonye, (whyche they cal a sacrament without lawfull proofe thereof) and of all other sacramētes also of the church, this question is to be asked (saith Bonner) whether they haue kepte and obserued the old and laudable custome of the churche:

Holy holi

A question

Iff matrimonye be a sacrament, why is it not holy: Iff it be holye, why is it not for al sortes of men: And if it be for all men, whye are any so tirannously depryued therof, and enforced to become professed Sodomites, or at the least fylthy whoremongers agayn: That Bonner calleth here the keppynge of the old custome of the church, is not the obseruing of gods rules in the scripture. But the Popes ordi-

Mariage.

No scripture.

nãces besides ỹ scripture: and thes (saith Bõner) are laudable, so that they be without ani inuocation or alteration in any of the same, ỹ is to saie after the olde popishe rules in euery pointe. I remember a

Maldon. prieste at Maldon in Essex, whome I knewe an vnlearned luske. He laye longe aboute a yong gentylwoman there to haue had his lewde pleasure of her. But more for doubt of hasarding her marriage, than for the true feare of God, she kepte him al-

A whore. waies backe tyll that daye. Upon the whiche she promised him to haue his purpose, if hee came whyles the pyes were in baking, as he had in dede by his vnshamefast reporte.

And so far as I can remember the

Confession filthye storye, it was done vnder holye confession. Was not this sacrament, as they do call it, sacramentally vsed, thinke you? Was not the solempnyzacyon thereof

accor-

accordynge to the olde laudable
custome: Another gentyl womã,
not dwellinge farre of, came thy-
der to be confessed at the pardon
of the Augustines, in the yeare of
oure Lorde. 1530. lamentynge 1530.
that she by occupyinge wyth a
preest, whiche was the father of
her eldest sonne, was than com-
pelled to disherite the right heire
the yongar, which onely was her
husbandes sonne. And muche a do
there was to save all right vp,
that is, her husbande from know-
ledge thereof, and her from des- Dispaire.
peration. For she was almoste
come to vtter dispaire of Goddes
mercy, for so wicked a facte, and
for feare ỹ he shuld haue knowne
it. If suche olde customes of holy
church be laudable, thẽ let ỹ deuyl
their prouider be also laudable.
If they seme not worthy of any in
uõtatiõ or alteracion, thã let al re-
main to hys gouernaũce. And thã Chaunge
are we like to haue a good Christẽ

commen welth in England of the deuils planting.

¶ The .xxiii. article.

Bonners texte.

Item, whether they or euerich of them, vpon the sonday at the seruice time, doth vse to set fourthe and to declare vnto the people, all such holy daies and fasting dayes as of godlye vsage and custome hathe heretofore laudably bene accustomed to be kept & obserued in the weke folowing and ensuinge. And whether they and euerych of them, doth obserue and kepe thē selues the said holy dais and fasting dates.

¶ The declaracion.

Sonday.

IF no smal importaunce, is this article here. Sondaye is

is nowe entered into a newe office, God spede him. Wher as in good kyng Edwardes tyme, of late memori, he was a setter forth of gods scriptures, and a worthy preacher of Christes holy gospel, he is now become the belman or cõmen crier of euery towne. Ye must nowe be obedient to Bonners newe commission and articles, and in seruice time he must cry, holy dayes, holy daies. Ye must also declare to the people, all such fastinge daies as the Pope hath commaunded. I shoulde haue sayde rather, as of Godlye vsage and custome hathe heretofore laudably bene accustomed to be kepte and obserued in the weke folowing and ensewing. Custome accustomed, take that poynte for youre learninge, for I thynke ye haue not hearde suche clarkelye diuinitye afore. And because these wordes, scilicet, vsage, kepte, and folowinge, are verye hard to be vnderstand. Yis lerned

A bellma

Custome.

Wordes.

fatherhode hath taken paines here to declare their meaning, by other iii. wordes more easy to be known, that is to saye, custome, obserued, and ensuing. Marke them well in the texte hardelye. Consider also what a deape grounde he taketh here, in these new articles for the establishment of his newe religyon.

The text.

A ground

Not Moyses I warrand you, not Dauid nor ỳ prophets, not Christ nor yet his Apostles, not the olde Testament nor the newe. No, he is muche wyser than so. He taketh to hym auncient vsage and old father custome, they shall go for hys mony, so longe as he hath to doe, and is Lord ordinary of London.

Leaders.

For they lead to that way whych is most easy to fynd, which is called the brode way, and the byghe waye to perdicion. Math. vii. He can not away wyth this new learninge of the Gospell, for it bryngeth no good cheare wyth it.

It

It bringeth neyther bell nor ban-
ner, neyther singing nor sensing, Fine tois
neyther patteringe nor pypinge,
neyther cope nor canape, neither
crosse nor cruettes, neither myter
nor highe masse, with other fine
properties more. And he ye know
it well, is a mery conceyted man,
and a good cuppe minion, com-
panion I shoulde saye. Stands
fourth therfore sonday, and shew Sonday.
youre obedience to holye churche.
Ye are but a seruaunt, no more
than is youre maister the sonne of
whome ye take youre name.
Goo fourthe and crye oysters and
eygges, I shoulde haue sayde,
holye dayes and fastynge dayes,
thoughe God neuer commaunded
you so to doo.
Tell them of Saynte Thomas
Becket Saynte Erkenwalde. S. Thomas
Anselme, Saynt Dunstane. S. Becket.
Cobbes Curtye, and of other
good sayntes, and bydde them
come to churche a pace.

Relickes. And when ye haue done, stepps fourth with your relickes and receiue the offeringe. And looke ye prouide well for youre Palmes and youre pascale, with other necessaries appointed by diuers Popes. And as for the Gospell, I charge you to meddle no more therewith, vnlesse ye take a lyttle patche therof in latine, and singe it at the auiter like a Christmasse caroll, with secundum Matheo boua boua ũ. But let none of it come within the body of the churche in Englishe. No, scratte it of the walles, with the name of Jesus and al. If ye wyl nedes know from whens youre Gods diuyne seruice cometh. Forsoth not from Jerusalem by Jesus of Nazareth, written by Mathew, Marke, Luke, and John, and confirmed by the holy ghost. But it cometh from Salysbury and yorke, by byshope of Osmunde sometime a lustye warriour of Normandye, and

No scripture.

Osmund Thomas

and by Thomas Bayon a prestes bastarde of the same, confirmed the holy patriarke of Rome. This is it, whiche with so many glorious tyttles, Bonner calleth the diuine seruice the Godlye vsage, and the laudable custome accustomed heretofore, to be kepte, obserued, folowed and ensewed. whan Saint John vpon a sonday in Pathmos, had written moste wonderfull mysteries concerning the kingdome of Christe, he sent them anon after to the seuen churches of Asia. Apoca. i.

Pathmos.

But Bonner writing these presente mischefes, for vpholdinge the kingdome of Antichrist, sendeth them neither to Ephesus nor Smirna, but to the hole diocese of London, commaundinge the sonday to be their vpholder, he asketh in the ende of this article, whether those his sayde curates, or euerych of them, doth obserue and kepe them selues? Yes, withoute

Antichriste.

Finely.

oute all doubte, they can kepe the
selues well ynough, and bestowe
all the woꝛkes of mercy vpon their
owne pꝛecious bodies. They can
pꝛouide meate agaynste hongre,
dꝛincke againſt thirſte, harboure
againſt neede, warme clothes a-
gainſt nakednesse, phisick againſt
ſickneſſe, liberti againſt enpꝛiſon-
mẽt, & a bed at night to burye in a
foule slouen. And as touching ob-

Observa cion.

ſeruatiõ, if it cometh of obſeruer,
to take hede, to eſpy, to lie in wait,
oꝛ to honour & reuerẽce, they can
do it wel and fine. They can take
hede foꝛ aduauntage both to their
tithes & offerings. They cã featly
eſpye out woomen to their ghoſtly
purpoſes, be they eyther of the
cõmon ſoꝛte oꝛ other mens wiues.

Coningli

They cã cõningly lye in waite, to
bꝛing the innocent pꝛofeſſours of
Gods heauẽly verity in daunger.
They cã alſo both honour & reue-
rẽce, their good Lꝛd of Lõdon to
haue at his hand a fatte benefyce.

But

But I thinke his lordships ghostlye meaninge is, in that interrogation, whether the saide curates of his, in their owne persons, do obserue those newely cõmaunded holy daies, and kepe their accustomed fastinge daies, or otherwyse. To that cã I make aunswer also for a neade. If the puttinge on of their best gownes and typpettes, if the pulling fourth of their portasses and saying of latyne seruice if an ydle leadinge and mockinge of the people, if banketinge and feastinge, if bowlinge and shoting, if dycynge and cardynge, if the huntinge of tauernes and whorehowses, or anye other lyke exercise, be the religious obseruings of the holye dayes, they canne do it so well as anye menne. But if the keepynge thereof, be the imytacion of the sayntes, in faith, hope, charity, pacience, mekenesse honesty, labour, study tẽperaunce, and such other good vertues, kepe them

Interrogacion.

Holi dais

Kepinge

them who shall, for they canne not skill of thē. In like case of fasting. If it standeth in the abstinence frō fleshe, so ẏ they haue store of good fyshe, good bread, and good beare, they can wel suffer it for a daye or two. But if fasting be an abstinēce from dice, and a laborious sekyng to do their pore neighbours good, they cannot wel broke it. No, they can neither find day nor yet night fyt for it. I coulde tell you as good stories for holy daies and fastynge daies, as I did afore for confession, if tyme wold suffer it, but that cōpelleth me to leaue of.

Fasting.

No time.

¶ The. xxiiii. article.

¶ Item, whether the person or vicar doth repair & maintain his chauncel and mansion house in sufficient reparacyon, and (the same beyng in decay) whether he dothe bestow

Bonners texte.

owe yearlye the fift part of his benefice, til such time, the same be sufficiently repaired, doing also further his duety therein, and otherwise, as by the lawe he is charged and bound in that behalf, distributing and doing, as he is bound by the law.

¶ The declaration.

NOw come we to reparacions and buildinges, not of the church but the chauncell, not of christen soules, but of old broken houses. It is said here, that the person muste repayre hys chauncel, and the vicar maintaine his mansyon house, his vicarage by like, and that in sufficient reparacion. But if there be bothe person and vicare in one paryshe, as are knowne in manye townes of Englande, who shall repayre the per-

Buildigs

Vicar. personage? Or if there be but a person alone, or a vicar alone, shal he do them both or nay? My Lorde semeth here verie farre ouerseane in these points. But they saye, he is well stumbled that neuer horseth. wel, if that be a blemish, this rare point of rhetoricke shal plaistre it vp againe, scilicet, repayre in sufficient reparatiõ. But come we first to the chauncell whiche God cõmaunded. S. John not to mesure with the measuring ruler of his worde, because it is no portion of Christes kingdome. For it is all geuen to gentilty, which are false worshippings, mens wicked inuẽtions & practises to maintain Idolatry. Apo. xi. And so ỹ chauncell becometh a malignaunt assẽblye, yea, the horrible sinagoge and seate of Sathan. Apoc. ii.

Chauncel

The angel. This seameth the Aungell more largelye to declare, whiche talked with Saint John, and had a golden rede to measure the citty withall,

all, wyche is the kyngdome and true churche of God.

There shall enter (sayth he) into that congregation, whiche are wrytten in the lambes boke of life no vncleans thinge, neither anye that worketh abhomination, or that maketh lyes. Apo. xxi. Marke here among other, that chauncell of charmers, which haue the beastes marke in their oylings, chaninges, and apparellings, and the nomber of his name in their latine occupyinges, as is shewed afore. These are not wrytten in the lãbes boke of life. Apo. xiii. This terrible sentẽce also discouereth & vtterly secludith, ỹ execrable chaũcell frõ the chosẽ church of Christ, presently vttered vnto S. John, as non of that nomber. Without (saith he) are dogges inchaunters whoremõgers, murtherers, ydolatours, liars. Apo. xxii. And to say the truthe further, this miserable chauncell hathe secluded it selfe.

No pre-lates.

Boke of lyfe.

For

Chaucer. For they are become like to them, which neuer were yet of Christes kingdome, euen like to the Pharisees and hipocrites. They are not as other men be. Lu. xviii. Specially as is the prophane and vnoyled laity. They are well smeared, and they haue shauen crownes. They haue longe typpettes, and syde swepinge gownes. They are not married, whiche is the highest poynt of al.

Tippets

In their idle doynges, they are men spiritual. Though they haue halfe a score of sonnes and doughters abrode, if it be out of marryages, there is no chastitye broken. The holy order of priesthode standeth still vndefyled, for the character therof is vndeleble, and the hot yron marke vnremoueable. Take glorious Gardiner, blowe bolle Bonner, tottering Tunstal, wagtaile Weston, and carted Chicken and all the other fine Rochet men of Englande. For all the notable whore-

Spirituall.

Gardiner
Weston.
Chickin.

whoredomes which thei haue don they are kyll holye paſtours, and horrible ſpirituall men. And they haue this generall priuyledge, aboue the layte. That they doo in marriage, they maye do oute of marriage, yea, ſometime with their marryed wyues alſo, and yet no ſpiritualneſſe broken. It is wonder to me, that fayth can not make menne ſpirituall, neither Gods holye worde, neyther yet Chriſtes painful ſufferings. But that high priuyledge muſt onely belonge to oylings and ſhauings. By lyke the holye ſcriptures are not nowe ſo true, as they ſometyme wer. Abraham beleued God (S. Paule ſaythe) and thereupon became a ſpirituall man. Ro. iiii. nowe are ye cleane, or ſpirituall (ſayth Chriſt) through the words which I haue ſpoke to you. Jo. xv. The bloude of Jeſus Chriſt (ſaith S. John) hath cleanſed vs from all ſinne. i. John. i. and hath made vs

Fayth.

Abrahã.

Chriſt.

kinges and prestes vnto God his father. Apo. i. How shoulde we then, not become men spiritual.

Spiritu-all.

If the popes stynkinge oyle, can do more in makinge men spiritu-all, than can these .iii. I woulde haue the mayntainers of ỹ learninge, the papistes, to proue it, either els to geue ouer that name. If they can not hansomely proue it, than is the laye married man, hauinge faith, Gods worde, and saluation in Christes death, a verye spirituall man, wythoute either oyling or shauing. And than may that distinction of the spiritualtye and temporaltye of ghostlye men and of lewde men, or of laye and prophane menne, be spared well ynoughe. But parauenture these three poyntes afore mencioned, remayne onely with them of the bodye of the church, & the other which are the popes oylinges & shauings remayne alone to them which are of the chaũcel.

A distinction.

Chaũcel.

Doubt-

Doubtlesse they do so, and that is the cause of this difference, accordinge to S. Johns former description. Apo. xi. So that those oyled men and shauelings are alwayes the chiefe rulers and occupiers in the chancel, ỹ other sort are there but of lycence & fauoure. But if the question may be asked, who gaue them chauncels fyrste of all: verelye pope Bottleface, Bonifface the second, I should say that they mighte be separated frō the cōmen sort of people. And fryer Robert Walsinghā, saith in his fort boke vpon ỹ sentēces, that it was don for ỹ they shuld be ỹ leaders of ỹ multitude. And he wrot about ỹ yeare of our Lord. 1290.

Bonifacs Robert Walsingham.

Well, these chauncels muste now be repayred, master Bonner saith, ỹ thei may ones again leade al to ỹ deuil with their blind latin patterings & wawlings. Wher as one crieth like a pig, an other bleteth lyke a shepe, an other lowteth

Reparacions.

cowe, an other grunteth like an olde sowe, an other howleth like an owle, an other chattereth like a pye, and than steppeth fourth sir laurence loyterar, and he plaieth Jacke monkey at the aulter with his turnes and halfe turnes, and an hundred toyes more. Come we nowe to the mansion howse, personage or vicarage, for that must also be kepte in sufficient reparacion. Not for a minister of God or a syncere preacher of hys worde. For a stinkinge prison is good ynoughe for him, as the tower, the Flete, Newgate, the. ii. Counters the kinges benche, or the Marshalsea, as the worlde goeth nowe a dayes. But for a laisye loyteringe lubber, an ydle masmonger, a bellygod, a beast, a blasphemer of Christes doctryne, a lecherous harlot, and the cõmen bull of the towne. He must be fatte fedde and warme couched, as rancke as a ram, that he maye playe Helio-

A mõkey.

Prisons,

ga-

gabalus whan he seeth his time. Marke the story. And the same mansion (saythe Bonner) beinge in decay, it is to be asked, whether he dothe bestowe yearly the fyfte parte of hys benefyce?

Heliogabalus.

It may be called a malyfyce, if it bringe him to the Deuyll and his bishoppe also, for not preachinge truely the gospell to the peoples christen erudicion. Tyll such time saith he as the same be sufficiētlye repaired. I haue harde of benefices of .v. marke a yeare. If the first frutes be payde, and the fifte parte layde oute for the mansion, lyttle wyll remayn for the chauncell, and lesse for the persons lyuinge all the whole yeare after. yet are there maye dewties to be loked vpon. Some are therin, and some otherwise, as his lordshippe speaketh it here, by a trope of eloquence. Therin is in dewtyes belonginge to the parishe, as hospitality for the poore, and prouy-

A malifice.

Charges

Hospitalitye. sion for ÿ scolars &c. Otherwise, cõprehende the paymentes pertayning to his Lordshyp, as proxies, senage, and other lyke. And all this must be done, as by the lawe he is charged and bounde in that behalfe. Distributing within the parishe, & doyng to him without the parishe, as he is bound by the law. The bond of ÿ law is layd here double, very wyttely, for that his librall Lordship is loth to lose his owne part. Prouided alwaies that if his forren porcions be paid the domesticall matters, as chaũcell, mansion, and wante of hospitalitye shall be the better borne w̃. I shuld here haue brought in, the latine rythmes of Golias the archdeacon concerning their buildinges, but it wold are to much tyme.

A bonde.

Golias,

The .xxv. Article.

Bonners texte. Itẽ, whether there be any person, that do the serue any cu=

cure, or minister any Sacramentes, not being priest, or if any do take vpon thē to vse the rowme & office of the person or vicar, or curate, of any benefice, or spirituall promocion, receyuinge the frutes thereof, not being admitted therunto by the ordinarye.

The declaration.

A Daungerous matter nowe followeth, & a doubte whiche is most to be taken hede of. And that is whether he which serueth any cure or that ministreth any sacramentes, be a priest after the popes order, or naye, that is, bothe oyled on the thombes, and shauen on the crowne. For he whiche hathe not those manifest markes of the Beaste, maye neither bye nor yet sel in the market of Antychriste. A doubte.

Apo-

A poynt. Apo .xi. Take that poynte ones for youre learninge.

If ye know not (gentyll readers) what this geare meaneth, I wyl take paynes to tell you. Mayster Bonner is muche offended wyth that godlye order which was obserued in kinge Edwardes tyme, for it was not accordinge to the popes olde rules, whiche is the greate Antichrist of Europa And I beseche you, not much to blame him thoughe he seketh to bringe all thinges to that errour agayn, order I shoulde saye, for he is a naturall byrde of that filthy nest. In all hys admyssions, fyrst to his preasthode, than to his doctourshippe of bothe lawes, and last of all to the highe degree of a ii. horned prelate, the popes hote yron, wente euermore deper and deper. For I warand you he vowed & vowed agayn, he was sworn and sworn again, & after ẏ he vowed & was sworne the third time.

Blamelesse.

A vower.

The

The fierye printe therefore of that profession, was so mightely pressed into his conscience, that the adusted marke therof wyll neuer oute. He wyll departe from the christen faith whiche is of the Gospell, he wyll geue hede vnto sprytes of errour in contempte of the holy scriptures, he wil maintaine the doctrines of Deuyls in lyes and hipocrisye, to vpholde the popes Idolatryes, he wyll also bringe in the olde buggerers agayne with fastinge dayes all after the religyon of Rome, who so euer sayth naye to it. i. Timo. iiii And he thanketh God of it, hys authority is such, that he with the good healpe of gagling Gardiner maye well bring it to passe in this age. And therefore he wyll nowe, substanciallye loke vpon it, that none shall serue any cure that is not a preast, that is to say, which haue not ẏ characters of the blessed Beaste, as is vttered afore.

Cauteriũ

Idolatries.

Gardiner

And

And those are they, which were sometime admitted ministers, by the rules of king Edwarde boke. They must auoyde, no remedye, with their Englishe seruice their Bybles, their Testamentes, their Psalmes, their Gospelles, their homelies, their paraphrases and all. And yf Peter pykethanke must come in, to occuppye their rowmes, with his latine portas, pye, processionall and masse boke, with his mattens, houres, legēds, lies, responds, verses, repeticions, inuytatorves, hympnes, anthems grayles, sequences, cōmemoracions, synodales, diriges, *quadrages simalles*, with *flectamus genua*, *gloria laus*, *Salue festa dies*, and the deuyll and al of suche ydle beggers.

Christias

Papistries.

In the Apostles time and primatiue churche, the bishops, elders, deacons, and other ministers were chosen by the cōmen assent of the christen multytude. Now is it by Antichristes tyrany clearly taken from

Ministers

from them. Than had they men of wysedome, learninge sobriety, grauity, discression, comelynesse, gentlenesse, hospitalitye, cleanesse, other decent vertues, accordinge to the rules of S. Paul. 1. Ti. iii. and Tit. i. Now haue they for James the Janglar, for Saunder Swepestrete, sir Godfrei good ale sir Quintine quarellar, sir Harry horsehunter, sir Benet Buggerer, with such other lyke, some wytlesse, some thriftlesse, but all gracelesse, some busye, some boastinge some braggynge, some fightinge, some tryfling, some talking, some tauntinge, some fondinge, and some playinge the wantons. For lightly they are the most vdle bothels in a towne. If ye thinke not this true, marke whirlerye whistlinge Wilson for the more parte of these vertues, and at times his olde scolemaster Wāton Wagtail Winchester, for a nede, with other wel pastured porklings of ỹ pope,

Good curate.

Frutes.

Wilson.

Gardiner

And

Offices. And as touchinge those which take vpon them the rowme and office of the person, vicar, or curate, here were much to be sayde, if layser woulde permytte. For he (sayethe .S. Paule) which abeleth him selfe, or is abled of man for priuate commoditye, is not to be alowed in ỳ case, but he whom ỳ Lord hath abled. ii. Cor. ii. For no mã ought to take that honour vpon him, but he that is called of God, as was Aaron. Heb. v. But Bonner raigninge, as appeareth in Judas office, goeth all aboute purse matters. None oughte to haue benefice (saith he) or spirituall promotion, receauinge the frutes therof, not beinge therunto admitted by his Lord ordinary Sometime was that they nowe call a benefice, a painfull ministerye, a labour, a study to profyt the Christen flocke. Now is it become, as Bonner diffyneth it a spirituall promocion. But how spi-

Aaron.
Judas.
A labour

spiritually it is vsed now a daies, vnlesse ye take olde Robyn goodfellowe for their spyte, I repoyte me to them that hathe sighte.

Bonner. Bonner theyr Loyde ordinarye, hath a faste eye to theyr frutes, for his cozne groweth among theirs, by reason of his fauorable admission. Neuer heard ye of, *vnumquodque propter quid?*

The. xxvi. Article.

Bonners tert. Item, whether they and euerich of them, doth goo in preastly apparel and habite, hauinge theyr beardes and crownes shauen, or whether anye of them dothe goo in laye mennes habytes and apparell, or other wyse disguyse them selues that they can not easely be discouered or knowen from lay men.

The

The declaration.

I thoughte that in settinge
fourth a christen minister,
he would haue charged him
A Bible. with the sacred Byble, to instruct
the people therewith, eyther yet
with the moste holye testamente of
Jesus Christ, to bringe them vp
in the helthsome doctrine thereof
to their saluation. But I se it wel
that all their religion standeth in
prestlye apparelinges, that is to
saye, in side gownes with greate
wide sleues, in. iiii. cornerd caps &
longe tippettes in newe shauen
shauen. crownes and smothesmirke faces,
that it may be said, there goeth sir
Simon Smell Smocke. And this
I suppose, they do for that they
woulde be like their olde fathers,
the scribes, whyche malycyously
tempted Christe, for they al-
so hadde delyghte to goo in syde
Scribes. gownes. Marke. xii. They loued
salutactions in the market, and so
do those. They sought the vpper-

most

moſt rowmes at feaſtes, and ſo doo theſe. They deuoured poore wyddowes houſes, pretenſinge longe prayers, and euen ſo doo theſe. And therfore ſhall they alſo receaue the greater dampnation. Luke. xx. God commaunded the Leuityeall preaſtes, not to ſhaue theyr heads nor beardes, neyther yet to make any marke vpon theyr fleſhe, otherwiſe than he hathe geuen them of nature. For that was (he ſayde) a polutinge of his name, and a defylinge of his ſacrafyces. Leueti. xix. and. xxi. Of anye commaundemente contrarye to thys, that is to ſaye, of crowne and beарde ſhauynge for religyon, I reade not yet hytherto, No mark

Certayne I am, that Chriſte neuer ſhaued hys head nor beard, neyther yet hys Apoſtles for anye religyon. But I haue learned, that Symon Magus ſo dyd. Apoſtles.

And to fetche that ſuperſticion of crown

crowne and beard shauing amōg the prealtes from the first originall, it had begynninge amonge the paganes, as their owne writers do testifye, Herodotus, Plinius, and Apuleius in the second boke of his golden asse. The prophete Baruch saith likewyse, that the Idolatours prieltes of Babilon in the dayes of kinge Nabuchodonozor, had shauen crownes and beardes, and hadde gownes open afore whan they were roaringe and cryinge afore their false Gods, and settinge vp candels before them. Baruch. vi. By this ye maye see, that concerninge thys matter oure scriptures do well agre wyth the prophane hystories. It was not for nought therefore, that. S. John was forbydden by the voyce of God, to measure the chauncell of the shauelings. Apo. xi. For whye (sayth that voyce) it is geuen to the Idolatours Gentyls. And that moste lyuelye appeareth

Baruch.

Agarmēt

Priestly.

peareth in these prodigyous shauinges, gownes open afore, and in cādels pricked vp before ydols. God also strayghtelye inhybited that shauinge of preastes, by hys prophet Ezechiell. They shal not (saythe he) shaue theyr headdes. Ezechi. xliiii. If it be aunswered, that this commaundement onlye pertayneth to the olde lawe, because the said prophet was in the olde lawe. I wyll bring. S. Paul against them to confound that errour of theyrs, which saythe, that the Christen churche in the newe lawe, is so well builded vpon the prophets, as vpon the Apostles. Ephe. ii.

Preastly.

An errour.

And for a more strength of the same, Christe hath also cōmaunded earnestlye, that they beynge wayes of the gentyles, as is proued afore, we shall not enter into them. Mat. x. But who brought this heythnysh abhominacion into the churche fyrste of all? Poly-

Christ.

dorus confesseth that it was by-
shop Anicetus. But I am able to
proue by many good writers, that
shauinge of the crowne and beard
Shauing came in longe after his tyme, by
pope Martyn the fyrste, and had
no confyrmation tyll the dayes of
that horrible mōster of the world,
pope Boniface the. viii. It is not
than much to be marueled, if this
Boniface other monster Bonner after the
last preaching of Christes gospell
hath brought it into the Englishe
churche agayn, with other super-
sticions more. For that wylde
brockish bore in breakynge vppe
Gods vyneyarde there, Psal. 79.
hadde rather haue that swyll and
drosse of Antichrist, than the most
precyous delycates of the holye
scriptures, Math. vii. as appea-
reth in these hys article. For he
No scip- in this. xxvi. article he cryeth oute
tures. for preastelye apparell, shauen
beardes and shauen crownes,
which were fyrst inuented of Pa-
ganes

ganes, forbydden of God, and condempned of the scriptures as is sayde afore, but nowe erected of Antichrist, and mayntayned of the deuyl by this apt instrumẽt of his, to Gods hygh dishonour. Yet I greatly wonder, that Barbam Barbam Aaron, shoulde be so lyttle esteemed and *Sicut vnguentum* so much set by, Psal. 132. Here he furthermore enquyreth, whether any of his curates, dothe goo in lay habits and apparel or nay?

Barbam. Barbam.

If any apparell be more laye, or yet more lewde as they doo meane it beyng as it is, of the olde Idolatours, I much maruel therof. Ye wyll also nedes know, if they otherwyse so disguyse themselues that they can not easely be discerned or knowen from laye men. Afore he named it a lay mãs apparelinge, and nowe here he calleth it an other kinde of disguisinge, and yet styll a lay mannes appareling.

Lewde.

Apparel. This matter is here so wyttelye conuayed, as it came from Robyns Bell. But as touchinge disguysinges, I thinke no men haue so manye as they haue, besydes theyr daily shyftes. For they haue theyr copes, their vestimẽts, their chisables with deacon, subdeacon, and other appurtinaunces, as amisses, albes, gerdles, stoles, and fãnons, rochettes, surplyees, towels, napkins, and aulterclothes, besydes theyr prayre conceytes in legendes, Antiphonars grayles, Psalters, pyes, ordynalles, manualles, myssalles, processionalles, festiualles, chalyces, cruets, crosses, candlesticks, incensers, ships holy water sprincles, holy breads dishes pares, pascalles, God bores beeres, banners stremers, torches hand belles, and lyttle praty saintes belles. So that it maye well appeare, that ye lacke no disguysinges, hauing so many straunge

Prayre toyes.

Properly apparelinges and proper toyes.

But

But disguysinges in religyon, were in the counsell called Gangrence, condempned vtterlye, in the yeare of our Lord. 333. And as for shauen beardes, ỹ the prestes must nedes haue thē. Bi like their religion is, eyther to carye them in theyr napkins or elles in theyr purses, for relyckes. For the chyn newlye shauen is not the beарde, but that whiche is cut of from the chynne is the beарde. And therefore I would wyshe, that he made his articles somwhat more plain. A beарde.

The. xxvii. Article.

Item whether they or any of them, haue manye promocyons, and benefyces ecclesiasticall, cures, secular seruices, yearlye pensyons, annuyties, fermes, or other, reuenues, now in tytle or possession, and what the names Bonners texte.

of them be, and where they lye, geuinge all good instruc-tyon and perfecte informa-cion therein.

¶ The declaracion.

THis article, which we now haue in hand, is all for sin-gular cõmodum, or ỹ purse whether ye will Loke how manye there be among his curates, whi-che haue many promocions and benefices ecclesiasticall, they must pay to his honorable Lordeshyps Coffan, according to the number and value of them. If they haue many cures, and discharge neuer one of thẽ, his louinge Lordshyp for money shal wel dispence with thẽ, and send al to the deuyll, per-son, parish, his owne precious fa-therhode & al, with miter cope and croser. And as for secular seruices he wil for swete lucres sake, do a my-

The purse.

To hell.

myracle of trãsubstancyacion vpon them. They shall through his holye blessinge and admission become spiritual offyces, and so for the same be allowed in the lawe, to saue althinges right vp. Wher as yearly pensyons are yearelye receyued, he loketh that a yearly pensyon taken oute of the same, should be brought yearly into his purse. For annuyties and farmes he wylleth also the same rule to be obserued. Pensiõs.

For other reuenues now in tytle or possession, they shal be countable to his Lordship accordinge to their extent & value. So that his pontificall hope is ẏ nothing shal escape his gredy hart, hand and purse. And to make al sure euerye where & in al poynts, ẏ none shal passe by that gulfe he wyll know what their names are to regestre them wysely. And wher those seruices, pensions, annuyties, farmes and other reuenues doth lye, Coũtable Profyts.

that he maye make ſpeciall notes of them, to receaue his owne pro-fyttes thereby, at the dayes ap-poynted. And of all theſe he muſt haue good inſtruction of his ſayd curates, and profytte infor-mation in payne of contempte of the lawes eccleſiaſticall. O what a vigilaunte paſtour is this, and how carefull for the chriſten flock, to his cure commytted. Suche a prelate is Bonner, in theſe and ſuche other ſpirituall doynges, as Golias pontyfex hath naturallye deſcribed in his Apocalyps rythmycall.

The flock

Hos morte didici, vitamque preſulum,
Qui duces populi, ſeducunt populum.

Ve genti inutili, cornutis ducibus
Qui multant, mutilos, annatis fructibus.
Dum habet quilibet, foenum in cornibus,
Non paſtor ouium, ſed paſtus ouibus.

Robbers,

Non tantum cogitat, ille de miſeris,
De claudis ouibus, aegris ve teneris,
Quantum de computo, lactis aut velleris,
Ac ouem perditam, reportat humeris.

Reken-ninges,

Si vulgi inuenerit, exceſſus pauculos,
Cauſatur fidei, læſos articulos.
Trahit ius ouium, in caulæ tribulos,
Vellens exuuias, et mungens loculos. Curſes.

Errantem ſequitur, grex errãs præuium,
Ouem paſtor deuius, ducens per deuium.
Poſt lac & vellera, dat carnes ouium,
Luporum dentibus, & roſtris auium. Thewoll

Male ſponſalium, nexus in annulo,
Gregiſque regimen, pendẽt in baculo,
Cui ſoli canones, pendent in loculo,
Sic lecto ſubſtiti, primo capitulo. Lawes.

¶ And thus are they Englyſhed.

THe biſhops which are,
Bothe churche and ſteple. Feaders.
By their leinde doynges,
Deceyue the people.
Curſed be that ſorte,
Of two horned leaders,
For rather robbers,
They are than good feaders
Whyles eche one of them,
Hath baye in his horne,

He

He is no leader,
But is fedds with their corne.
He careth not so muche,
For their miseries,
Their sickenesse, their grefe,
And their necessaries
As for the accompt,
Of the milke and woll,
Thus oute of the mire,
Lost shepe. The lost shepe he pull.
If he amonge them,
finde a light offence.
He maketh much thereof,
And wyll not dispence.
They cause he bringeth,
Into his sharpe curses.
So scratte he their skinnes,
And lighten their purses.
Thus the sylye flocke.
Compelled by terrour,
Errour. Of their lewde shepherd,
Followeth his errour:
When he hath the milke.
And flesshe of the shepe
The rest to the wolfe
He gyueth to kepe.

His

Hys promise ofright,
is in his ringe all,
The rule of his flocke,
In his staffe pastorall.
The kepinge of lawes,
Hangeth all in his purse,
So endeth the chapiter,
God geue him his curse.

The purse.

¶ The xviii. article.

Item, whether suche as haue churches or chappels appropried, and manlions, or howses therto appertaynynge, do kepe their chauncelles and howses in good and sufficient reparacyons, and whether they doo all thinges in distribucions and almose or otherwyse, as by lawe and good order they oughte to doo.

Bonners texte.

The

¶ The declaration.

Judas. HE is not yet all out of Judases haliwicke. But styll he goeth forward therein, to the full stuffinge of his greate belyed powch. Here are yet more matters to be loked vpon, and substancially also to be wayed for the common welth of his insasiable Corban. Sūwhat is to be gottē about chapels appropried, and for manſion howſes therunto appertayninge. Therfore is it to be plied, whiles that market lasteth, for it is not lyke to endure alwais

Chaūges There haue bene nowe of late yeares chaunges most wonderful and maye be agayne, if God saye Amen thereto. No violent thinge (they say) is like long to cōtynue, speciallye whan it is so apertlye, fearcely, & malicioully wrought a gaynst the most pure veritye, and manyfest glorye of God. He wyll

Plye it. therfore be boynge a pace, whils the time doth serue to his mynde,

and

and busily call vpon reparaciõs. Specially of their chauncels, that God may be full gorgyously with precious ornamentes, lightes bel ringings, syngings, sẽsings, pratlings, prankings, and pypinges, be therein blasphemed. And the mansion howses also, that therin maye be feastinge and fyestinge, fatting and farting, bollinge and bybbinge, with other religyouse feates in the darke, and welcome dayes of pleasure, for the Gospell is oute of towne. Not all vnlyke to that is written of the forsayde Golias, in his Apocalyps, concerninge the clargye of his tyme, aboute a. CCC. and. xl. years a go.

whorigs.

Est suæ celsius, aulæ fastigium,
Quam sit ecclesia, sanctorum omnium,
Suæque maius est, puellæ pallium,
Quam opertoria, decem altarium.

Piggisny

Facit Imagines, et ædificia,
Vestes et annulos, ac mutatoria.
De patrimonio, regentia omnia,
Quem stare patitur, nudum ad ostia.

Garmẽts

Commissas animas, regit vicarius,
Vt suam propriam. Nam vt liberius,
His prest Amittat alias, de sua potius,
Perdenda cogitat, ad mala præuius.

Omnis a clericis, fluit enormitas
Cum deo debeant, mentes sollicitas,
good wor Tractant negocia, et merces vetitas,
kes. Et rerum turpium, vides indebitas.

Which are thus to be Englished.

More pleasaunte to him,
Is that bowse of his.
Than is the great church.
Of all saynctes ywys.
So is the mantell,
mantell. Of hys best beloue,
Better than aulter clothes,
tenne or aboue.
Buyldings and pictures,
Ye hath in tables
And chaunge of garments,
These are no fables.
Out of Thristes part,
Whom like a good curate,

Ye

He suffereth all naked,
To stande at his gate.
And in his absence,
as it is well knowen,
His priest doth for soules,
as much as for his owne.
Whome he first of all,
doth labour to lose,
If the flocke will folowe,
They maye, or els chose.
All wickednesse from,
The clargye dothe flowe,
For whyles they shoulde gene,
Their mindes God to know
They do ydle workes,
and forbidden thinges,
And abhominable they are,
in their doynges.

His soule

Good dedes.

Yea, these buildings (saith Bonner) must be kept in sufficient reparacions. But what importeth ỳ mistery, thinke you? A continuall profit forsoth to his hũgry grumena. For if thei be not repaired thã is there a preiudice don to his statute & that must be redemed wỉ mo-

Repaire.

ney: And

And if they be repayred, yet may he well quarell vpon this tearme in the article, sufficient, and draw to him somwhat that waye. And yet hath he not al done, but at the latter ende he commeth in wyth distribucions, by like to the relief of pouerty within the parishes, or elles for exhibycion to scholars. For he concludeth with almose or otherwyse. Not for any care that he hath for the poore, no more than had Iudas his predecessour, which was a theefe, the scripture sayeth, and bare the bagge. Io. xii but to shewe some outward pretence of christen charity, though within him bee none at all. His otherwyse is expounded afore in the .xxiiii. Article, and needeth not to be repeted againe. All thynges must be done (he sayeth) in these dystrybucions, as by lawe and good order they ought to be done. And in this he seemeth somwhat to allowe and commend in kings

Sufficiēt.

Iudas.

Other-wise.

Edwarde the. vi. whiche in the
firste yeare of his raigne, com-
maunded that all beneficed men,
whiche mighte yearely dispende.
xx. pounde or aboue, shoulde di-
stribute yearly to the poore of his
parysh, the. xl. parte of his frutes
and reuennes, as is to be seane
in hys. xiiii. iniunction. Thys
calleth he a lawe and good order
because it cometh out of the purse the purs.
chefely because the forfeture ther-
of, bringeth somewhat to hys
purse. But if it hadde come from
the gospell or Byble, it had nei-
ther ben lawe nor yet good order,
but an herisy most detestable. He
is peaceably contented with king
Edwarde in purse matters. But
in matters of the scryptures or of
christen religyon, he was neuer
yet pleased, nor neuer wyll be Not plea
whils he lyue. He reckenneth in sed.
them for his holye fathers sake at
Rome, neither lawe nor yet good
order. If a man shoulde go about

to seeke in theese his articles, but one poynt of law and good order, after Christes rules, be myghte fish til his eies fel out of his hed, ere he shoulde finde it. From all auarice oughte they to be cleare, which are in authority. Ec. xviii

Saule. King Saul was forsaken of god, for that he more regarded ỳ pray, than his holy precept. i. Reg. xv.

Dauid. Wherfore kinge Dauid his true seruaunt, prayed after thys sort. Lord (saithe he) encline my harte vnto thy testimonies, and not towardes couetousnesse. Psalme. cxviii.

The. xxix. Article.

Bonners text. Item, whether any such, as were ordered scismatically, and contrary to the olde order and custome of the catholike church, or being vnlawfully and scismatically ye mar-

narried, after the late inno-
nacion and manner, beynge
ot yet reconcyled nor ad-
mitted by the ordinari, haue
elebrated or saide, eyther
nasse or other deuine ser-
ice, with anye cure or place
f this city or diocese.

¶ The declaracion.

IF ye wyl haue ought with Bonner, ye shal fynde hym here in his right proporcio nd coloures. Not accidentallye, ut materially, reallye, and sub-anctallye, in sufficiente lengthe nd bredth. Ye woulde sometime rauenture haue thought, that had bene no papist, no dissem-ler, nor yet Traytoure to hys ince. For in king Henries dais please the Lord Cromwel ther-ith, he set vp a nōbre of English bles at London in Paules, Bonner. Bibles.

yea, and a lyttle afore that, he added a preface to Winchesters oracion. *De vera obedientia.* Wherin he commendeth the sayd king, for defendinge the gospelles doctrine, and calleth the truth therof a power inuincyble. He nameth the byshop of Rome there, the pope. the Iubyter of Olimbus an oppressoure, an vsurper, a blasphemer, a cruel tyraunt and a rauninge wolfe appareled in shepes Tradicyons. clothinge, reportinge his tradicions to be vtterly repugnaunt to the truthe of Goddes worde, yea, to be fraudelente wyles, sleyghtes of falsehede, and deceitfull bagage. But now he is not the man that he was in those dayes. Now is he commen home to his holye mother agayne, that greate fornicatrice, that mother of whore A baud dronken. dome, that filthye bawde of Babylon whiche hathe bene dronke so oft, wyth blonde of holy martyres. Apo. xvii. For he liketh her

verye well, yea, he eſteemeth her and loueth her a thouſande times better then he doth the wife of the lambe, thoughe ſhe be lightened wyth the bryghteneſſe of God. Apoca. xxi.

And whye, thinke you: for that holye mother of his, is apparelled in purple and in roſe coloure, as his owne precious fatherhed is alſo at tymes. She is decked with golde, precious ſtone and and pearles, and hath a cuppe of of golde in her hande, full of the abhominacions and filthyneſſe of her ſpirituall whoredomes, Apo. xvii. Of her laudable ceremonies and commendable rites I ſhould ſaye. And whan he ones had the ſighte of her agayn, he fell downe at the fete of her greate beaſt, and deuoutelye aſked her bleſſynge. She turned her full louingely to him, and bad hym, welcome home agayne good ſonne. And he with an heade as greate as a pyſpotte,

Mother.

Bleſſing

made answer, I thanke ye gentle madame. With that she putte to him, her golden cuppe of abhominacions, and he dronke suche a draughte thereof, as ye haue seldome sene the like. So that nowe he is become her swete darling againe, and wyll defende her so manfullye as he canne, till some misfortune or elles the deuyl himselfe, do come to fatch him away. Ye hathe iustelye begonne wyth these articles here, and I thincke, wyll as courageously go forward with them. I haue hard it spoke, that he hath already brent a pore weauers hand of Shordich, scratted his face, torne of his bearde, and throwne him in most vile prison, for refusing to come to theyr abhominable masse. I doubt not but we shall heare more wythin a whyle, of hys Nemrodicall doynges.

Ye dronk

A weuer.

His talcke in this xxix. article, is somwhat homely, if it be well mar-

Homely.

hed of the readers, and declareth his vntruthe and moſt deuelyſhe hipocriſye, in diſſemblynge with his two Chriſten kinges by the ſpace of moze than twenti yeres. He calleth the good ozdinacions, yea, rather mooſte godlye reſoz- macions of the churche in theyz times, ſciſmaticall, and alſo con- trary to the old ozder and cuſtom of the catholyke churche. But let me in Gods cauſe and theirs an- ſwer this ſciſmatical Papiſt, and ſozcerous Sodomite. They were chriſten kinges, and by the migh- tye power whyche GOD gaue vnto theym, they myghte make ozdinaunces in the Churche, as dyd kinge Dauid, Salomon, Io- ſaphat, Ezechias, and Joſias, in the clargy of the Jewes foz their tymes. And as dydde in oure realme foz the dayes of the olde Bzitaynes, Lucius, Conſtanti- us, Conſtantinus the greate, and

Reſoz- macion.

kinges.

Bzitains

Sarons. kinge Arthour. Also for the time of the Englishe Sarons, kinge Inas, Alphrede, Ethalstane, Edgare, Canutus, and Edwarde whose instytutes I haue seane. kyng Henry the eyghte and king Edward ỳ. vi. wer vnder ỳ same god, ỳ they wer vnder. They wer his substituts, as they wer. They were noble kinges, as they were.

Power. They wer Gods immediat ministers, for the peoples gouernaūce, as they were, and had the same power that they had, and in as ample a maner as they had. Neyther was the hand of God in their dayes abbrepyated. Esa. sythye hyne or made of lesse power, that I reade of.

A traitor Why shoulde suche a traytorous preast than, call they? worthy actes scismaticall: Why shuld he reporte them to be contrary to the auncient order? Why should he saye moreouer, that they wer repugnaunte to the customes of the

Catholicke churche: They were
set fourth accordinge to the scrip-
tures of God, and are agreable
to the order of ỹ primitiue church
If the holye scriptures, and the
primitiue Christen church be old
and an order allowable, than were
their Ecclesyasticall ordinaunces
according to the old order allow-
able, and he for his slaunderous
report is more worthy an halter
than a miter. In the forsaide king
Henries daies, he not only alow-
ed them and praised them, but al-
so he magnifyed and aduaunced
them euen to the very starres.
Than were they a maintenance
to Christes Gospell. Than were
they to the honoure of almightye
God. Than were they to the cō-
moditye of all christen people, by
his owne reporte. In those dayes
were bothe he and they Euange-
lical. Now are they become all to
gether scismaticall. O creappynge
hipocrite, o dissemblinge Gnato,

Both old

kynge Henry.

thā good.

Hipocrit.

O abhominable flatteret. Wyth howe double an harte, and moze wicked a conscyence haste thou bozne that deceitful face of thine, foz these. xx. yeres space?

Rebellio. Diddest thou not knowe, that he that resisteth the power, whiche is of Goddes ozdinaunce, pzocureth to him selfe dampnacion? Romai. xiii. Thou oughtest not thus to haue mocked therewyth, nether yet now in thend to haue railed therof foz conscience sake, if thou haddest any conscience, as thou haste no moze than a dogge.

Obediẽce Where is that obedyence, which thou boastest in thy pzeface, to be subiect to truthe, thy self hauyng so litle therof? Yea, wher is that truth, vnto whome, as thou haste

Truthe. laid ther, all struglers muste obey e geue place, thou being in those daies so litle acquainted therewith: I se wel, thou canste speake much, and do nothing at al when they come in place.

Thou hast muche a doo with the old order, wherof thou kepest not one poynt, vnlesse thou takest the popes new errour for that order, as I certaynly knowe thou dost. old order

Thou makest much prattinge for the customes of ỹ catholike churche, and yet obseruest not one of them, if that churche be the true Christen Churche. But vndoubtedlye thou meanest the greate Synagoge of Antychryste and the deuyll, and thoughe that be catholycke, yet is it neyther christen nor holy. Church.

Now cometh he to the mariage of christes mynisters, and calleth that also both vnlawful and scismaticall, lyke as he did their orders afore, for that they wer rather of the king vnder God, than of the Romishe pope vnder Sathan, whose man of law he is become agayn now of late. Marke here I beseche you, how ỹ cãkred malice of thys beastelye bussarde, Mariage.

hath

hath blinded him selfe. Sapi. ii. Ye calleth here their matrimoniall yoke, a mariage, as the deuill him selfe one time or other shal vtter a truthe. As we read that Caiphas prophecied rightly of christ. Jhon. xi. Pilate affirmed hym to be the king of the Jewes. Jh. xix. Besides that was done by Saule and the Deuill. Marriage of hys owne doctoures, is thus diffined, and very aptlye. It is (saye they) a lawfull copulacion of the mã and the woman, ordained for procreacion of children, and for auoidyng fornicacion, indissolubely. Than hauing that name, it must neades be lawful. Moreouer it was instituted of God the father in Paradise. Gene. i. It was sanctifyed of God the sonne in Cana, Jhon. ii. It was also confyrmed and commended of God the holy ghost, by the mouthe of Sainte Paule. Hebr. xiii. And these thre poyntes were neuer yet called back again

Diffined.

Instituted.

Sanctified.

Confyrmed.

How

How may it than now, become a thing vnlawfull.

It was ordained in the time of innocencye, whan no sinne was vppon the earthe, as an innocent state of life for man. It had for increase, his euerlasting blessing. It exceadingly also pleased hym amonge all his other workes. Gene. 1. And it neuer displeased hym sence, that we read of. How shuld it than in these dates become scysmaticall? He is an abhominable scismatike, that so hath noysed it. Of the holy Patriarkes, iudges, kinges, Priestes, Prophets, Apostles, and fathers of the primatiue church. Yea, and also of Mary the most innocent mother of Christ, it was embraced with honor. Ma. 1. And is it nowe in this latter age, found to be vnlawful and scismatical? In dede this scismatical bugge rer and bitesheye hathe here so reported it, and all to please hys holy father the deuilles Vicar at Rome.

Mariage.

Fathers.

Bugger.

Rome. Whiche folowinge the doctrines of Montanus, Abelles Cataphrigis, Seuerus, Tacianus Eustachius, Scylax, Durandus Aragonius, & other arch heritikes, hathe condēned mariage in his clergye. To quarell at this presents, this brasily sole parauenture would bring in the professed preasthode of his Sodamitycall maister. But I wyll that he knowe it, that the pedlarye preasthode of that popet, shall in perfection be neuer lyke that holy presthode, which all we so many as beleue and are baptysed, haue in Christ Jesu, as. S. Peter declareth. 1 Pet. ii. and also. S Johan in his Reuelation. i. and. v.

heretikes

Preesthode.

If anye shoulde abstayne from mariage than, for religion and holynesse, than shuld these preasties abstayn. For they are much more religious and holye by consecration, thā are the popes preasties. For their unction is Christs

Preesties.

moste

most precious & innocent blonde, the vnction of these other, is but a lyttle stinking shoe grease. And so should no christen man mary. Which were an errour aboue all other to be abhorred. I shuld here alledge scriptures, cõsels, lawes and doctours both olde and new, for the confutacion of this wycked papysse, but it woulde aske more time than I mynde at thys present to bestow therupon. The actes of so noble a prince as king Edwarde the .vi. Was this shãlesse bastarde, more vile in those dayes than any kytchen slaue, contemptuously calleth inuocacions meaninge newe lawes or alterations of the wurst sort. For afore he calleth them vnlawfull seysmitycall, and contrarye to the olde order and custome of the churche.

An error.

Vile knaue.

And in fine he stoutly taketh vpon him, to reconcyl the parties, as he termeth it (which reconciliatiõ is

is a forswearing of al truthe and godlinesse.) And as their greate headed ordinarye, to admit them againe to the administration of al wicked knaueries in the baptism, which he calleth masse, and other deuine seruice, for all the city and whole diocese of London.

Ordinari

Such reuerence had king Dauid to the function and office of a kinge, for that it was an authority geuen of God, that he wold lay no violent handes vppon Saule, beinge his mortall ennemye, and not Goddes frende nether at that time. 1. Regum. xxiiii. And yet this filthy swineheard abasheth not, obprobriously to reuile his naturall king, to inuert his most godlye actes at his pleasure, and also moofte arrogantly to boast of it. And what is thy idolatrous mas and lowsye Latine seruice, thou fosbelly swilbol, but the very dral of Antichrifte and dregges of the deuil?

A kyng.

O thefe.

Thou

Thou takest vpon the very Lorde lye to reconcyle men, if it be a reconcyliacion, to thy great grandfather Sathan, and also to admit them to his sorowfull seruice a- gayne. But take this wyth the. For that the truth by thy mischef is yll spoken of, thy most assured dampnation slepeth not. ii. Pet. ii Impryson, famyth, slea, hange, drowne, broyle, burne, and do all other mischefes possible, the veretye of the Lord endureth for euer, Psal. 116. Verelye I say vnto you (saieth Christe) thys generation shal not passe, tyll al be fulfylled. Heauen and earth shall passe, but my worde shall not passe. Luc. 21. Sathan. Christe.

¶ The. rrr. Article.

Item, whether any person or vicar, or other hauinge ecclesiasticall promocion, do set oute the same to ferme Bonners text.

without consēt, knowledge, and licēce of his ordinary, especiallifor an vnreasonable nōber of years or with such condicions qualities, or mā-ners, that the same is to the great preiudice of ẏ churche and the incūbēt of the same & especially of him, that shall succede therin.

The declaracion.

Office.

For the tyme of Christ and hys Apostles, the ecclesyastical functiō, was a laboriouse and painful mynistery. Now is it become a pleasaūt promociō. Than was it a sore trauaile, now it is a peaceable professiō. This is goodlye chaunge, I promyse you Likewyse inthe primitiue church was it a greate and heauye yoke uow is it a Iocydare *cum amicis*, & a

very

very easye burdene, not vnlike to watte heremites order, which on atime as the question was moued for the hardnesse of his religion, he made a quicke aunswer, that it was softe and gentyl ynoughs as he dyd vse it. For in the wynter nightes, he had a good softe bed, and sometime a companion, such as came thither of deuocion, to kepe him warme, and for the day time, his nose was seldome oute of the gossippes cuppe. Come we now to the purpose. Walter Bonner wyl haue non of those promocions or benefices, let out to ferme wythoute consente, knowledge and lycence of their ordinarye, by whome he meaneth his owne pypers, precious fatherhed, I shuld saye. A wyser man woulde haue put knowledge before consente and licence. But ye muste perdone him for his wittes are sometime wher as all the worlde knoweth not.

Watte hermite.

Contemplacion.

Wisedõe

And here ye may perfectlye see, the spirituall eye which he hathe vpon his chargeful cure. His persons, his vicars, and his other curates, maye let their benefices to farme, so that they make him of counsel to his aduantage. They maye turne the silly flocks to thistles and dockes, to be fed therewith, if he consent to it for a yarlye paymente. Yea, they maye leaue them there strugglinge, among the thornes and brambles, if he hath ones lycenced them for a pece of money. Is not he they? honourable diocesane? Is not he they? Lorde ordinarye? May not he by his absolute authority send them all to the deuyll, and take vpon him to be their forelader? And if they do let they? saide benefyces, by his knowledge, consent, and lycence, as is spoken afore, they maye not doo it for an vnreasonable nomber of yeares, least they shoulde therehy hynder the

A charge.

Thornes

Marchandice.

the yearly profites commynge to him. Neither yet with suche condicions, qualities, or maners (very clackely spoken) that the same might be to ỹ great prejudice of ỹ churche, and the incumbente of the same. For that might also be to his purse, a great hinderaũce. For neither is there churche nor incumbent, but he hath some aduauntage by them. It is a veryle yll market, whereas his fatherhode is a losar.

A Judas.

And specially to him (he saieth) it wyll be a sore prejudice, which shal therin succede. But hys own aduauntage, ye may be sure, doth moue hym to speake heare so fatherlye. Is not here (thinke you) a greate studye for the Gospell? Is not here a woorthye preferremente of the Christen religyon? We are like to haue a wel gouerned churche nowe in Englande, if we euer had it, hauinge suche prudent Patriarks as this is one.

Frendly.

A church.

If God abhorred vnrighteous dealinge in waightes and measures, because he woulde haue truthe to raigne amonge his people. Deu. xxv. What shall we saye than of oure religious prelates whyche spende all theyr dayes in these shameleſſe occuppinges? A wicked mannes harte is like vnto hel and destruction, whiche are neuer satisfied Prouer. xxvii. Cursed be he (saieth the Lord) whiche taketh a reward to slaye the soule of the innocente, and all the people shall saye. Amen. Ieu. xxii. Wo to the which build in bloude and iniquitye. Their vision is turned to nighte, and their prophesying to darkenesse. Mich. iij.

Prelates

Buylde.

Bonners texte.

The xxxi. Artisle.

Item, whether there be any person, or vicar, curate, or preaste, that occuppeth byinge and selling as a merchaunt

chaunte, or occupieth vsury or layeth oute his monei for filthy lucres sake, and gaine, to the slaunder of prelthode.

The declaration.

IN this .xxxi. Article, doth Bonner verye religiouslye distribute his herdemen or ghostly pastours of his flocke, into. iiii. sortes of spirituall brethē not all vnlike to the foure orders of friers, that is to saye, into persons, vicars, curates, and preastes. And as I take aptelye and worke mālye. For neuer was there in thē, any subtilty, craft, wile, falshed, wickednes, or blasphemi, but it is also in these, & doubled now a daies, if ye mark it. For it is an other maner of deuil which leadeth thē now, than was he that leade the friers afore, and hath taughte them other manner of poyntes,

iiii. orders.

Vertues.

pollicies, rules, and artes of leger de mayne. The friers were but Thomystes, Scotistes, Baconistes & Bozstalists. This latter swarm are not onely the same, but also they are Hispanistes, Heronistes, Romanystes & Diabolistes. They had but single slaights of deceite, for a dirge grote, a peck of wheate a chese, or a pudding e. But these subtyle merchaunts, by their double passe and repasse, are able to conuaye their owne nation into the dominiõ of most wicked straũgers. Bonner takethe it here, that the. iii. orders of personnes vicars, and curates, came oute of the fort order, which are the prestes. And we take it to bee no lesse.

Friers.

Prestes.

iii. sortes.

Aegidious faber in his boke. *De ortu religionum*, reporteth, that the. iiii. orders of friers, came oute of ỹ Carmes. But I agree not to that opinion. Johannes Philonyus in his worke of the Chrysten

Faber.

Philoni⁹.

sten institucions, saithe plainlye, that they were begot, bred, born, and broughte forthe, by the secular priestes as they were than called. And I thincke that to be most true. What neade these founders to care nowe for their foundacyon, ether yet these fathers to loke for their craftye children, when they their selues can worke more subtile knaueries, thē euer could they. For all they were neuer able to destroy this realme of England, what though they oft times attempted it, as these hedge crepers, but yet crafty merchaunts, haue now done by their enchantmentes. Let vs now resort again to the text. Bonner a mā of great experience in those affairs, knoweth a nombre of his priestes to be biers and sellers after the course of merchaundise, and also to occupy vsury, like as the cursed Jewes do. A very religious exercise, & much edifying to the souls which are

Children

marchāts

Jewes.

are to their cures committed. And I warand you, he leaueth them not so, but he painteth them out by the plaine diffinicion of a Iewish vsurar. They are such vsurers (saith he) as laieth out their money for filthy lucres sake, and for gayne. Is not that which they call Christes patrimony, wel bestowed, thinke you. Yes, and the deuill should haue the bestowing therof.

Vsurers.

Is not Christ, being hongrye, thirstye, and harbourlesse, naked, sicke, and in prison, very well releued? Math. 25. Yes, as though Sathan wer become his prouider which mortally hateth him. But who could more liuely haue painted me out a popyshe cleargy, and a church malignaunt than Bonner hath done here his owne derespouse, the Sathanicall sinagoge of London and the diocese. Surely no Apelles him self. But if they had agreed wt̄ him afore for money

Stewardes.

London.

ro haue vsed this kynd of merchaū
dize and forbiddē vsurye, I thinke
he had layed no suche matter too
their charge at this tyme. But of
the wurst kynde of their merchaū
dyce he speaketh nothinge at all.
Which was in the selling and be-
trayeng of their natnrall christen
religion, for belly chere, ease, and England
promocions. Ye concludeth in the
ende, that the other kynde of byēg
and selling, with the occupieng of
vsury, is much too slaunder of
their priesthode. I marucle of that
seyng all their other spirituall oc-
cupienges in the temple standeth
so muche by profitable byeng and
sellinge, Apoca. xiii. And as for Priesthod
that priestehode of Antichrist, I
coulde neuer see that euer it was
soughte and receyued, for any o-
ther ghostly purpose.

The

¶ The. xxvii. article.

Bonners text. Item, whether they or any of them do wear swords daggers, or other weapon, in times and places not conuenient or semely.

¶ The declaracion.

Weapõs. NOw commeth he in with artillery and weapon, as though his cleargy were very studious now a daies, in the policies of warre. Some by lyke are doing with longe sweardes, some with shorte daggers, some with crosbowes, some with clubs some with billes, and some with axes, some with long bowes, and some with hande gonnes, with suche other like. And all this they do, to make theym selues actyue, apt, corragious, mighty & strong, in case an other day of their deposicion should chaunce. For if that

Politike.

shoulde come once vpon them, they would loke neuer to arise to any estimacion againe, they haue of late daies so brotherlye behaued them selues. As for the armoure which S. Paule hath layde forth for the christen warriour, they cã not skill of it. And they amonge them, which haue hearde therof, esteameth it not worthe a good strawe, though it be as he calleth it, the verye armoure of God. Ephesi. vi. What care they for the girdle of truthe, which neuer yet bare loue to the truth? What regard haue they to the brest plate of righteousnesse, whyche neuer felt righteousnesse in them? what good wil can they bear to the gospel of peace, which neuer knewe what the gospel ment?

Warriour.

Armour.

They can no more tell than a gose, what S. Paule doth meane by the shoe of preparacion to that peaceable gospel. They were neuer acquainted with the mortifi-

S. Paul.

ca-

cation of their cranall affectes. It is but vayn to tell them of ỳ shield of fayth, to the quenching of fyery dartes. It is wynd spent in waste to shew them of the helmet of salvacion. It is a preachinge to dead blockes, to talke vnto them of the

A sweard

swearde of the spirite, and too informe them, ỳ it is Gods lyuely worde. It is very straunge to thē, to be erhorted to pray in ỳ spirite, whyles they haue ben taughte all their lyfe time, Latine bablinges without vnderstāding. Therfore they conuerte them selues nowe a dayes, to a farre other kynde of armoure & weapon, than S. Paule talked of in his tyme. By like thei haue borowed it of ỳ Christ sayde vnto his Apostles a litle afore his death, he that hath no sweard, let hym selt his coate, and bye one, Luce. xxii. But they neuer vnderstode the mysterye therof. As that the Apostles should haue searched the scripture, touchinge the pro-

Borowers.

myse

myse of hys death for their redẽp-
cion. Now marke the conclusion Conclu-
of this article concerning swear- sion.
des, daggers and other weapons,
for it hath a promise, as his other
articles haue for the more part.

They maie, and they may not.
That is to saye. They may by the They
sayde promise, weare weapons in maye.
tymes semely, and in places con-
uentent. But whan are those ty-
mes, and where are those places,
thynke you? Maye that maye not
be uttered at thys tyme. Marke
thys poynte for youre learninge.
And againe they maye not weare
weapons, that is, in tymes & pla-
ces not semely and conueniente.
Thus haue they here bothe place
and tyme allowed them to playe
the hypocrites in, & also the same Hypocri-
an other waye, too playe the ruf- tes.
fyane knaues in. Here is a good
vertuouse churche towardes. He
y seith nothyng in this bargayn,
is wurthye too carrye none eyes.

They

They were wont to boaste them selues to be men of peace, & nowe towardes the destruction of theyr countrye, they become valeaunte warrioures. But it wyll be one daye ill warringe againste him, which threw bothe the horse and him that sate on him, into ẏ seas bottom. Exo. xv. The cleargye of the Britaines, whan that lande was inuaded by the cruel Saxõs, fought not with wepon, but with humble prayer to God, as testifyeth Jaffrey of Monmouth in hys viii. boke and fort chapter of hys Brittish chronicles. And that example they had learned afore of Moyses. Exo. xvii. But these pagane priestes of England nowe, careth neyther for them, nor yet for Moyses.

warriors

Chronicles.

¶ The. xxxiii. Article.

Bonners text.

Item, whether any priest or ecclesiasticall person, haue rei-

reiterated or renewed baptisme, which was lawfullye done before, or inuented and folowed any newe fashion or forme, contrarye to the order of the catholick churche.

¶ The declaracion.

Eyther was this article practysed of Bonner, to quarell with some godly professours of the gospell, eyther els to seme zelous against the Anabaptisticall faction. For my parte I neuer harde it, that euer any man within the realme, wente aboute the reiteration of baptisme actually, at any time. What though I hard of manye, which wer of the same seditious opinion, and of some straungers which wer also executed there, for it. For if they had ben knowen to haue so done, they coulde neither haue escaped death

Quarell.

Anabaptystes.

vnder king Henry, nor yet vnder kinge Edward, for they both hated that secte. But I perceaue it well, that som thing must be said in this visitacion, at pleasure. And that ye shall the more clearlye espye, if ye marke the persons here, of whome the wordes are spoken. They are preastes (he saith) or ecclesiasticall menne, whiche were of all other, furdest alwayes from that vsage. And where as he couplech reiteracio of baptisme with renouacio of the same, as though they were all one, he is a verye dottinge dastard. For they are diuers bothe in signifycacion and vse.

Sōwhat.

A medley

Reitery. To reiterate baptisme, in him that baptiseth, is to christen him againe which was christened afore. And in him that is baptised, it is to receaue again that baptisme which he had take afore. But to renewe baptisme, is to set new colours thereupon, and to make it

it seme better than it was afore. Therfore they can not be all one. Baptisme is christs pure institution. Joh. iii. Who will presume to renewe it then? Who dare take vpon him to amend his workmanship? I deny it not, but Godlye gouernours maye commaund all superstitions and filthye corruptions of Antichrist, to be taken awaye from the ceremonies therof. And that is a reformacyon of the saide ceremonies, and no renouacion of the thinge it selfe, or substaunce therof. If the first baptisme be lawfull, as Bonner confesseth it is, whye maketh he such turmoylinges with them which were baptysed after good king Edwardes boke, willing the names of Susanna and Kathelll, to bee chaunge to Jone and Kateryne. Are they not names of the sacret Byble. and geuen by the spirits of God?

Baptisme.

Reformacion.

Names.

What is that to the purpose?
Aquaintaunce. His Lordship is better acquainted with katerine and Jone oute of the Byble, than with Rachell and Susane within the Byble, and that appeareth well by his frutes abroade. He taketh kinge Edwardes rule, to be a newelye inuented fashion and forme, contrary to the order of the catholick churche because it alloweth neyther spattle nor salte, creame nor
Peltries. yet stinking oyle, with other pilde peltries of the pope. I thynke it verelye, that this Bonner did nothing els so long as he was in the mershalsea, but eat, fart and slepe he sheweth him selfe here so Godlye wyse and well learned, nowe beynge abroade. So much he delighteth in banketinge and bollinge, that whan Christ shall at the latter call him to a reckening,
Aunswer he shall haue none other aunswer of him, thã he had of the dronken hypocrite, whyche saide.

Lord

Lorde, we haue eate and dronke in thy company, and thou haste taughte in our stretes. To whom Christ shall saye. Departe from me, thou worker of iniquity, for I knowe the not. Luke. 13. It is ynough for him that christ taught here in the worlde, and was conuersaunt with synners, thoughe retaineth no part of his doctrine. Let the stretes take it vp, for he wyll not, neyther wyll he suffer others to do it. Christ.

The. xxxiiii. Article.

Item, whether the parson vicar, or curate, doo (accordynge to the lawe.) euerye quarter in the yeare, vpon one solempne daye or more it is to wytte, vppon the sondaye or solempne feaste (when the parysheners by Bonners terte.

the order of the churche, do come together) expounde and declare by hym selfe, or some other sufficient person, vnto the people in the vulgar or commō tunge, plainlye, trulye, and frutefullye, the articles of the catholycke faythe, the tenne commaundementes, expressed in the olde lawe, the two commaundementes of the Gospell or newe lawe, that is, of earnest loue to god and to oure neyghboure, the seuen workes of mercye, the seuen deadelye synnes with their offspringe, progenye, and yssue, the seuen principall vertues, and the seuen sacramentes of the churche.

The

¶ The declaration.

Marke here good reader, in this wicked Sodomite, a most cruell kinde of theuerye, and blame me not though I stomacke therat, for it is the cause of God. He pretendeth here a religion, a preferment & setting out of Gods commaundementes, but discreatly weye the maner of his doyng, and hardly wey it again. Theuery

First he admitteth here more curates than parson or vicar. If the parson be a wicked mercenarye, and regardeth not the health of the people. If the vicar be also an ydle brothell, and seketh nothing but his belly: What shall we saye to the third order here appointed: wil they haue any conscience at al: wil they take any care for ỹ flock, think you: Nay, thei wil suffer al to go to the deuil, wel, he hath not so good curates, but he hathe as good rules here to set that matter forwarde. Firste he asketh this question, whether those his curates Curates. The flock

do euery quarter in the yeare, vpō one ſolempne daye or other, declare to theyr people in ẏ mother tūge, the articles of the catholyke fayth and the .x. Commaundemētes: And he allegeth a law to confirme theſame acte of euery quarter ones, without eyther authour or tyttle.

Articles.

But I aſke hym this queſtion by the waie, whether there be any lawmaker aboue God, or naye: And whether there bee any lawe able to confounde the law whiche he hath made: or whether any mā maye ſet vp a lawe to deface that lawe: Is it not wꝛitten in ẏ ſcripture: dampnacion be to thē which make wicked lawes, Eſaye. x. Than it is thyne own good, thou bocherly byteſhepe. God gaue fourth a lawe of commaundemētes by his ſeruaunt Moyſes, and willed it to be obſerued vnder paī of great plagues, beſydes dampnacion. Exod. xx. and Deut. xxviii.

gods law

commaū-dement.

Chriſte

Christe made oute a lawe for the articles of our christen sayth, and commaunded it to be published al the worlde ouer, receyued and obserued in payne of dãpnacion also Mar. xvi. Fyrst concerning ẏ law of commaundementes. God requyred theym not onely too bee printed in theyr heartes, borne in the handes, and sette betwene the eyes of euery man, but also he added this earnest precepte therunto Thou shalt wryte them (sayth he) vpon the postes of thy house, and vpon thy gates, Deut. vi. and. xi. Now commeth parson Pecockystayle, wylye Wynchester, & thys doctour figge after, puffed vp like a bladder, and pauting lyke a porkebelling, commaunding them to be wyped oute of the churches, as things not pertaynig to thesame.

Gods request.

Gardyner.

Bonner.

O moste fylthye wormes and cloddes of corrupcion, howe dare ye sette youre wretched handes agaynst God, which maie with our smal breath of his mouth, scattre

Lucifers.

you frome this earthe lyke duste? Psal. 1. And as touching Christes law, for the articles of our fayth. Sainct Paule charged Timothe to sprede it ouer all, as he woulde aunswere afore God at the lattre daye. Preache thou the woorde (sayth he) ane be feruēt, in season, & out of season. Improue, rebuke, and exhort, with all lōg suffering and doctrine. 2. Timoth. 4. Nowe commeth this horrible thefe & disgysed monstre, and he cryeth. iiii. tymes in the yeare, are ynoughe for fayth and Gods commaundementes to be rehearced or spoken of. Must we haue euery daye, the blynde peltryes of youre pope, & Gods commaundementes spoken of but ones in a quarter? *Per quam regulam*, I praie you? What scripturs haue ye for it? These mai be Spannish lawes well, but I wote they are no Christen lawes. But will ye knowe, for what policie this is done? That the people

Seke out

Hypocrites.

ple shoulde not vnderstande, chiefely the first. ii. commaundementes. Thou shalt haue none other Goddes but me. Thou shalt make the no grauen ymage. etc. For these mighte be a disgracinge too other Goddes, whiche are at thys present, creping in to their churches agayne. One God

And among the articles of our fayth, thet would not gladly haue this article knowen and marked. He ascended into heauen, he sytteth vpon the righte hand of God the father almightye, and he shall come agayne from thens to iudge the quicke and the dead. For why, herein are three mightie pointes, manifestly prouinge their blasted Take too bee no God, but a verye pernicious Idolle, whanne he is holden vp alofte. Article. The take

First he ascended, or went vp into heauen, and is not yet come doune agayne. For whan he shall come

come doune agayne, he shall not apeare lyke a Cake, but like a mã glorified, as he did whan he ascended, Act. i. So sayde the. ii. Aungels when he went vp, because ỹ worlde should not be deceyued, by that execrable Idoll. The seconde point, he sitteth on the right hand etc. Ye that sitteth, can make no greate iournaye farre of, so longe as he sitteth styll. Whan this mã (sayth s. Paule) had offered one sacrifice for synnes, he sat him doun for ever, on the right hãde of God, ond from hens fourth tarrieth tyl hys foes be made his foote stole, Heb. x. Ye muste holde heauen (sayth s. Peter) tyll all thinges be restored.

An Idol.

He tarryeth.

Act. 3.

The thyrde poynte. Ye shall come agayne. etc. But howe: lyke a man glorified, as ye se hym goo vp, sayth the. ii. Aungels afore, Act. i. And for what purpose only to iudge the quicke and the dead, Matth. xxv. And as for the sacramentall

As a mã.

mentall breade in the communiõ, wheras it is moste rightly mynystred, it is onely ordayned (s. Paul sayth) that we should therby shew the Lordes deathe tyll he come, i. Cor. xi. Marke that clause, tyll he come, what presence of Christe it bringeth. And as concerning thys lawe for euery quarter, or for. iiii tymes in the yeare. I remembre that kynge Edwarde in the fyrste yeare of his reigne, commaunded by iniunction, that all curates. iiii tymes euery yeare, should declare that the bishop of Romes vsurped iurisdiction was moste lawfullye abolished in Englande. Nowe is that godly acte putte asyde, to no small derogacion to the crowne, & thus fyddle demye here, is craftly brought in to occupye the rowme therof, whyles they are conuayēg by min againe. Abhominable hypocrytes, and mooste vyllanouse traytoures, bothe to God and too the Realme. And this muste be done

Tyll he come.

The pope abolyshed.

done vpon one solempne daye or
D theues mo. Because this shorte clause, in
Bonners opinion, is harde too be
vnderstanded, he hath put there-
unto his learned Paraphrase.
That is to wyte (sayth he) vppon
the sondaye or solempne feast.
So that by his solempne daye,
he meaneth the Sondaye, and by
Meanigs hys moo, he meaneth a solempne
feaste, whiche all by a disiunctius,
he hath witteli brought to one day
moo beynge clerelye displaced a-
gayn, because by like, that he will
not offende the acte for foure ty-
mes in the year. And this is done
by the vertue of Transubstancia-
cion, with passe and repasse, that
thynges shoulde not be too com-
men, ye knowe what I meane.
a miracle What a myracle is this, thynke
you? Nowe foloweth hys pa-
rentisis whan the parrissheners
by the ordre of the Churche, doe
come together. Consider the na-
ture of a parentisis, and ye shall
fynde

fynde the parrisheners here, neyther bounde too heare Gods commaundemẽtes nor articles of the faythe, on the dayes appoynted. For a pararentisis, is a thing put into a reason besides the substaũce of the matter treated of. But surely I am glad of one thinge, that sondaye of a poore seruinge man in the. 23. article, is in thys article become a double gentleman, for there he was but a poore belman to crye holy dayes & fasting dayes, and here he is allowed both for a solempne daye & a solempne feast by the conueyaunce or power of a partie disiunctiue. Parẽtisis Sondaye

But what shall thys curate doe vppon that sondaye or solempne feaste appointed? Expounde and declare. Naye, one of theym were ynough, if it were godly handled. the priest

Here are promised mountaynes of golde, and a foolysshe mouse will come fourthe, or a thinge

or a thing of nought appeare onlye. But by whome shall this exposicion be made: By the said curate him selfe. I put the case, that he be but a blinde bussarde, as his Lord ordinarye is: Who shal do it than: For soth some other sufficyent personne. That person is not easye to be founde out, among the loyteringe papistes. For they are suche as make Gods commaundements of non effecte, for theyr owne tradicions, as Christ hathe spokē it. Mat. 15. which declarethe in them an vnsufficiencye. But vnto whome shall this exposicion be made: To ẏ people in the vulgare or commen tung. Mary sir, than it muste be holye daye with them in dede. I would wyshe they shuld that day, sing Gaudeamus in pricke songe. In the vulgar tung quoth he: It passeth of all ẏ euer I heard. But how shall this be don, I pray the tell me: Plainly, truly, & frutefully. Soft mā for Gods

Ordinari

People.

Gods loue, and steppe no further that waye? Naye, shall it not be done ouerthwartly, deceitfully, and to no frute at all? So is it most like to passe at their handes. No further.

But what is it, that thus shall be taught, tell me? The articles of the catholicke fayth and the .x. cõmaundementes expressed in the olde lawe. Well, that is good. Yet is it no doctrine for .iiii. dayes in the yeare, but rather it is a doctrine to be taught euery weke, euery daye, yea, and if it were possible euery houre, so that it ought neuer to be out of remembrance. For the breakinge of Gods commaundementes, is a thinge most daungerous, and hath sence the beginning, receaued no small punishementes. As we reade in Adam, in the drowned worlde, in the Sodomites, in the children of Israel at sondry times, in Achan, Saule, Dauid, Salomon, Jonas, and an innumerable sorte more. Articles. Plages.

Truth it is, that these .x. commaũ dementes are expressed in the olde lawe. But yet not so expressed there, that they haue no place in ỹ newe lawe. For Christe sayth, that one sotte or one tittle of the lawe shall not escape, tyll all be fulfilled, Math. 5. They are not therfore abolished by the Gospel, but more purely declared, & brought to a more perfection and vnderstanding. But take hede of this subtle sore Bonner, whiche naminge them here too be expressed in the olde law, hath a most pernicious meanig therin. For in case it should be layed to hym & to hys wyfye generacion, that they are breakers of Gods cõmaundemẽts, in worshippinge their breathed Cake & their ymages, they would aunswere, that the sayde commaũ dementes were of ỹ old law, & not of the newe, for marke here, that whiche foloweth.

The law

breakers

They shal also teache (sayth Bõ ner)

ner) the .ii. cõmaundemẽtes of the Gospell.
Gospel or new law. Truthe it is,
that there are .ii. general cõmaun
dementes, of loue to God & loue to
our neyghbour, which cõprehẽds
all the rest. But as they wil hãdle
the mattre, these twoshal displace
the other, viii. & yet shall they not
be thesame. What loue haue they
think you to God, ỹ so violẽtly bã
nisheth out of the church, his scrip scriptures
tures in the mother tũge, & bain-
geth in the Popes beggryes in a
forren lãguage: Eyther yet what
loue haue they to their neighbors
whiche thus depryue thẽ of ỹ fode
of lyfe, & geue them those dregges
of dãpnacion, only for ỹ pãpering
of their wicked bellyes: Are these
the earnest loues, that are boasted
of here: Beware of thẽ, I say, and
take them neuer for your frẽdes, Enemies
which depryue you so malicyously
of those scripturs of God, for their
filthye tradicions, thoughe they
crye the churche the churche, for
they lye, if they saye, they are the

churche, Hier. vii. Chriſte by the ſcriptures ouercame the Deuel, & gaue vs that weapon ỹ we ſhould do the ſame, Math. iiii. Chriſt alledged the ſcriptures, gaue authorite vnto them, obeyed them in al hys workes, and commaunded vs diligẽtly to ſearche them, becauſe they beare witneſſe of him, Joã. v

Chriſte.

In them we ought to be ſtudyouſe daye and nyght, Pſal. i. For they are that better parte, whiche Marie choſe. Luce. x. Yea, thei are that pretiouſe pearle, for the purchace wherof, we ought to ſell all that we haue, and to bye it, Math xiii. Conſidre well than, what cruel theues and murtherers theſe are which ſeke by al wicked meanes, to take from vs, lyfe, ſtrẽgth, treaſure, wyſedom, and all other gyftes of God, deducing vs vnto moſt dampnable errour, for none erreth ſo daungerouſly, as thei do whiche knowe not the ſcriptures, Math. xxii. Conſequẽtly thys vnmerciſull

Scriptures.

Theues.

merciful tyraunt, cōmeth in with the. vii. workes of mercy, as though he had all the mercyes in the worlde. But what are hys mercies, thynk you? To depryue Christes innocent membres of meate, drinke, herbour, clothynge, helthe and fredome, Math. xxv. And too conclude all in one, they are to depryue all thē of lyfe, which without hypocrisie confesseth his holy name. As ye haue had afore for example, Johan Porter, Rycharde Mekyns, and nowe he is doynge with Thomas Tomkyns ẏ weauer of Shordysh, whose hande he hath brēt, whose face for madnesse he hath scratted, and whose beard he hath dyllaynously torne lyke a Nero, and last of all thrown hym in most vyle pryson. He foloweth styll on with. iii. other seuēs. First with the. vii. deadly synnes, their of springe, progenye, and yssue. With whome he hathe alwayes bene familiarly acquaynted.

Mercies.

Martirs.

iii. seuēs.

But he is spightfully deceyued, if he take them too be no more in numbre than. vii. for they most be x. at the least, consideringe ẏ God hath geuen. x. commaundements, aud tho breakinge of euery one of them is a foule deadly synne. But by lyke he iudgeth the breakinge of the. iii. firste commaundements to be nothing. That is to say, the honouringe of false Goodes, the worshipping of ymages, & ẏ abusing of our othe made at baptisme for refusal of the deuel and all his workes. For if they did numbre them among deadly synnes, they would be aiamed to make a new religion of theym, as they doo for their wicked bellies. Moreouer s. Paule calleth those deadly sinnes the fruites of the flesh, & reporteth them to be more than. xviii. in numbre, Gal. 5. I wondre therfore too synde Bonner such a deadly fole, that he knoweth nomore but. vii. deadly synnes. Nowe foloweth he with

Synnes.

An othe.

Vertues

with his .vii. principall vertues, with whom he was neuer yet very much acquaynted. And I suppose, he thinketh thē to be, faithe, hoope, charitie, iustice, fortitude, prudence, & temperaunce. Saynct Paule calleth those excellent vertues, the frutes of the spirit, Gal. v. & numbreth them there, no lesse than .ix. besyes theym whome he abundantly sheweth in other places. Frutes.

Bonner concludeth with the vii. sacramentes of hys Popishe churche. Christ our sauer, ordayned in his chosen church, but .ii. sacramēts, as signes of Gods moste merciful promise, for remission of sinnes. And they are onely of the worde & the elemēt, as witnesseth S. Augustine. Sacramētes.

The pope hath .v. more in his *malignant* Synagoge, & eare confessiō is one of thē, cōmaūded by pope Innocēt .iii. in hys generall coūsel of laterane, in the yeare of our Lord .1215. Matrimonye is no sacrament, as ỳ papistes haue reported it, for it is muche Matrimonye.

more than the visible signe of an holy thinge, or yet the signe of Gods promise. For it is (s. Paule sayth) an holy misterye betwene Christe and his derelye beloued churche, Ephes. 5. whiche Christe the very selfe propiciacion for our synnes. 1. Ioan. 2. If ye will, ye

Double. maye make a double sacramente therof, the mã representing Christ and the womã hys church or elected congregacion, and so shall ye make. viii. Therfore is it diuerse wayes aboue any single sacramẽt though it be no single sacrament. And it letteth no creature to be ỹ temple of God. 1. Cor. 6. as their popish orders doeth, whã they are whoremongers and buggerers.

Other. iii And as for their other. iii. sacramentes, of bisshopping, preesting, and extreme vnction, they are as they vse them, the mere inuencions of Antichriste. If ỹme had so serued, I woulde here haue declared Bonners fulfilling of the. r. com-

maun-

maundemētes, the. vii. workss of mercye, the. vii. deadly synnes wͤ their yssue, the. vii. principall vertues, and the. vii. sacramentes of his sorcerouse synagoge. But for want of layser, I must now omyt them. Bonner.

¶ The. xxxv. Article.

Item, whether that euery priest hauing cure, do admonishe the women (that are wͤ chyld) within his cure, to come to confession, and too receyue the sacrament (especially whā their time draweth nye) and too haue water in readinesse, to christen ye child if necessite so requyre it. Bōners. text.

¶ The declaration.

HEre hath Bōner by a trāsubstanciacion, conuerted the other three orders of Cōuersiō

parsons, vycars and curates, into the. iiii. ordre of priestes hauinge cure, lyke as Moyses did chaunge his rodde into a serpent, Exo. 4. This viperouse frye, hath he also sit vp in the cures of his dyoceese, as a valant Pharao, lyke serpēts to hysse out their latine seruice, to stynge in accusing the professours of Gods truthe, and to poyson the christen flocke with all kyndes of moste wicked ydolatrye. These hath he commaunded among hys other execrable vanities, to admonishe the women (which are with chyld) within their cures, to come to confession. But take away hys parentisis, as no substaūce of the matter, and than may it serue for some other huswyues of familyar occupiēg, as many notable myracles haue bene wrought vnder cōfession afore this, and will be yet styll. As for a religiouse example, seyer Joannes Tecelius, a confessour amōg ẏ Dominickes at Parys,

Idolatry

Joannes Tecelius

rys, assoyled a woman behynd the hygh aultre there, the misterie is easye to vnderstāde. If ye lyke too know more of the storye, loke the latine cōmentaries vpon *Acta parisiensium aduersus Lutherum.* A lyke myracle of wyuelesse continencie was wrought in the house of Calys, by fryer Nicolas Bury, other wyse called Nicolas God, for hys singular deuocion at his masse, & holinesse in aperaunce, in other hys diuine seruice, about the year of our Lorde. 1525.

Frier Nicolao god

This Nicolas God had cournaūted with a good cōmen woman to serue his turne in holy confession. But the porter Denys so kept the dore, that he coulde not bringe all thinges to passe too his mynde. Wherfor he practised wt her, that she shoulde bye a fayre taper vpon his owne coste, and come in lyke a mourning pylgrym with it light to offre to her blessed Ladye there in the Chappell, as she dyd the nexte daye after. And there he absoluciō

A pylgrī.

religy-

religiouslye alloyled her betwene two stoles, or *inter templum et altare* whether ye wil, & so sent her home agayne. Many other good stories I could tell you of confession, but I spare them for the thyrd & forth part of my consecrate votaries.

Women. This calling to confessiō, though it be concerning women wt child, yet maye it not be none with gentyll exhortation, as a thing being in their libertie. But it must be done by admonishmente or warninge, as a mattre of dewty, bondage, or captiuite. For it is not al one with Christes matters and ỹ popes. For his are in fredome, ỹ other in bondage.

churches By this, men maye knowe the one church from the other, that is too saye, the free churche which Christe ordayned, from the wicked synagoge, which Antichriste hath intruded, or violently thrust in.

Persecution. As he (sayth S. Paule) that was borne after the flesshe, persecuted

hym that was born after ẏ sprete, euen so is it now. Neuerthelesse, put awaye (sayth he) the bond woman and her sonne. For ẏ sonne of the bonde woman shall not inherite with the sonne of the free woman. We are not the chyldren of the bonde womā, but of the free woman. Gala. 4. An other poynte of moste execrable bondage & mischiefe. Whan thys Aūgell of darkenesse or disguysed ympe of Antichriste, the priest, perceiueth ones by their confessions, which waye they are bente, that is, eyther too Christe or to that father of Rome, anone he appoynteth them by cōmaundemēt as it were, to receyue their sacramente, specially whan their tyme draweth nye. And that in the texte is a parētisis also which mighte include a great misterie, if it were well scamned. Christ left his sacramēt in a gētle lybertie without coaction of daies monethes, tymes, and yeares.

the priest

Christe

Howe

How commeth it (saith S. Paul) that ye turne again to weake and to beggerlye ordinaunces in bondage? Gala. iiii.

Sacrament.

Marke it, how that Bonner in this place dothe call it but a sacrament. But if you should tell hym that tale, and stande to it hansōlye, ye were like to receaue hys blessinge in newgate. He would make you there, to call it youre Easter maker, or your holy housel sellinge, howsell I shoulde haue saide. But it is all one.

Contmpt

For receyue ye it ones with contempt of Christes order therein. I dare bouldli proclaime your discharge. For hauinge anye porcion of his purchase in an other worlde, eyther in house or yet lande. But I woulde fayn knowe, of Bonners learned fatherhede, how it maye stande with the nature of a communion, as S. Paule calleth it, to be receaued of one priuate woman? Thoughe we be manye

Communion.

nye (saith. S. Paule) yet are we one breade and one bodye, in as muche as we are all partakers of one breade and of one cuppe. 1. Cor. 10. How can there be manye, where as is seene but one person? Or how cã there be a partaking, where as one eatethe vp all? Hys Lordeshyppe in thys poynte, badde neede to sende for Transubstanciacion to helpe him now at a pynche. Only one

And yet is there an other difficultye. A woman, beinge a mans married wife, as the case standeth here, is but halfe a body. For the scripture sayethe, that a man and hys wyfe are two in one fleshe. Ge. 2. And christ affirmeth ẏ same. Matth. 19. By what rule canne hys Lorde ordynaryshyppe than, admytte halfe a bodye to receaue that communyon? Thys is too farre behynde the doze. By whose autozite that little white Cake of theyrs An halfe. The cake

theirs becommeth a God, and by what meane, vertu, power, and creation, I wil shewe vpon some other article, as occasion shall offer. Let this one sentence of S. Paul therfore suffice at this time. Do no seruice (saith he) vnto them whiche by nature are no Goddes, as ye dyd whan ye knew not God Gala. 4. Now foloweth the latter admonishement, that those women haue water in a readynesse, to christen the chyld therwith, if necessitye so requireth. Marke what a christen doctrine this is for goslippery, what a ground it hath of the scripture, and how necessarye it semeth for a woman goynge to her painefull trauayle. There is greate care for the soules health, where such good councellers and commaunders are. If the panges of childe byrth fall sodenlye vpon the poore woman, they must doo the office belonginge to the mydwyfe or keepers. O ydle headed pa-

No gods.

Ghostlye.

papystes, how connynge are ye in Papistes the stranynge of a gnatte? Mat. 23 Or in hatchinge the cockatryces egge. Esay. 59.

¶ The .xxxvi. Article

Item, whether stipendary prestes do behaue thē selues discretlys and honestly, in all poyuts towardes their parson or vicar, geuing an othe, and doinge according to the law and ecclesiasticall constitucions, ordinaunces, & laudable customes in ỹ behalf. Bonners texte.

¶ The declaration.

That Christ discōmēdeth & rebuketh in his chosē churche. Joh. x. this buffard this beast, and this bluddering papiste doth allow, preferre, and place, in his newli erected synagoge of the

Deuil. And stipendarye preast, is he which serueth for lucre and bely chere, & not for anye spirituall profitte towards the christen congregacion. And such a one Christ calleth a mercenarye or carlesse byrelinge. Which in beholdinge the cruell wolfe to come vpon the flocke, yea, to scatter them and deuoure theym, he regarpethe it nothinge at all? Suche rybaldes and brothels hathe Bonner taken in to the sheepe lowe, as like to lyke, without all Godly and christen respecte. But wyl ye knowe the cause whye? whan he was in the marshallsea, they broughte him in chese, butter, and bacon for the fyrst course, & for the latter, pigs, gese, and fat capons. Is not that (thinke you) honestye, vertue and learninge ynough, for a christē minister in the diocese of London? Well, these stipendarye preestes of his fatherly admission hee wyllethe too be hane them

The wolf

Prouisiō.

selues

selues discretlye, thoughe not verye Godly, and to vse them selues honestlye, though not very chastlye, remembringe the olde rule of their holy orders. *Si non caste, tamen caute*. If they playe the bawdye brothelles, as wagtaile Weston hathe done, yet hys gentyll fatherhode would they should do it warelye. The rule.

And he telleth them at times very ordinarilike, ỹ thei may be merye (as he himselfe hathe bene at times) though al the world crieth not out of it, as they dyd nowe of late, vpon parson Chicken, otherwise called sir Thomas Sowdel. Which riding in a carte through Cheape for assoiling of an olde acquayntaunce of hys in a dytche within finsbery feld was honourabely saluted with pispottes and rotten egges, tyll he came to the Countrey agayne. Christ prouided for his churche, diligente feaders of the flocke. Joh. 21. and Mar. 16. Pyrth. P. chickē.

But Bonner hathe espyed oute a much better waye for his diocese, and hath gotte him a rable of loyteringe Mercenaries. Whome he calleth here stipendarye prestes, because he wold haue it wel knowen, that he is an open aduersary to all Christes doynges. In them he requyreth a discression and honestye. A discression as thus. When they haue any matters of conueyaunce in secret (as they must seke helpe now and than) that they do it wyttely, warely and politickely least they come to an open rebuke other haue don afore the, not long a go, some in gallowes, and other waye besides.

Mercenaries.

Warely.

Honestly And an honestly, as thus. When they mind to go abroad, that they wash their hands and faces, kembe their lockes, folde their tippets, brushe their gownes and cappes, prepare their portasses, and deuoutlye open their masbookes, that they may in al pointes appere re-

ly:

ligious abroade, whatsoeuer elles hath bene done in the darke, the nighte afore. Specially he would not haue them to neglecte theyr dewties of discression and honesty in al poyntes, towards their parson or vicar, in geuinge an othe. But what that othe is, it maye not be here expressed and therfore I thinke it to be aboute some secret knauerye. Such as doctoure John Pickering a blacke fryer of yorke, wrought by eare confession against kinge Henry the. viii. to vphold their olde papistry, and was hãged for it at Tiburne with doctoure Wackerell the abbot of Barlinges and. iii. prelates more in ỹ yeare of our lord. 1537. Cornelys ỹ bishop of Rome made a cõstitucio not al vngodly, that no bishop shoulde requyre any othe of a preatte, but in matters of the Christen fayth, as testifieth. S. Jerom. Lewes ỹ. v. Emperour, in ỹ great assembly of al the empyre

dewties.

Frier pickeringe.

Cornelys

No othe. at Franckefoꝛde, enacted it foꝛ a lawe too endure, that no othe of subiection should from that daye foꝛth, be geuen too the pope, in the yeare of oure Loꝛde. 1213. as witnesseth Albertus Crantz.

A foꝛe. But these hath Bonner foꝛgotten, eyther els he careth not much foꝛ thē, foꝛ they are not all to hys purpose. By like this othe is ther foꝛe, a pꝛotestaciō & pꝛomise afoꝛe God, made by these stipendaries, that they shal obserue no point of kyng Edwardes oꝛdinaūces, & ỹ they shal at a becke be ready with bowe, bill, & battelaxe, to defende holy church inhā nede shal require it, as is touched afoꝛe in the. 32. article. Foꝛ it followeth here, ỹ their othe should also be, to do accoꝛding to the lawe & eccleſiaſticall constitucions, oꝛdinaūces, & laudable customes in that behalfe. By ỹ lawe he vnderſtandeth the Popes decrees and decretales, by the eccleſiaſticall constitucions he meaneth

Marryours. the

the prouinciall statutes of Otho & Othobonus. ii. lecherous legates with the cõmentaries of Johã Acton. By the ordinaunces, the constitucions prouincial, collected & declared by Willyam Lyndwode, and by the laudable customes, the ydolatrouse blasphemies of longe tyme vsed. And by these he would haue the realme of England wickedly gouerned yet ones agayne the Gospell of Jesus Christ with the other scriptures, clerely banished from thens for euer. Yea, this doing also according to ỹ law mai be a betrayẽg to many an innocent creature in confession. Let men therfore beware of them.

Othes & Othobonus.

Goods worde.

¶ The. xxxvii. Article.

Jtẽ, whether any parson, vicar, or other hauing any ecclesiasticall promocion, haue made any alienacion of anye thing pertainynge too theyr churche, benefyce or promocion,

Bonners texte.

promocio, what it is, & what warraunt they had so to do.

The declaration.

London. WE are now come to this last article, concerning the clergye of London diocese. And this is all one in a maner with yrr. article, sauinge that this article respecteth thinges perteyning to their churches, benefices, and promotions, what they are, and that toucheth the sayde selfe benefices, churches and promotions. In these are their thinges mouable or vsuall comprehended, as their ornamentes, implementes, iewels, siluer crosses, chalyces, sencers, cruettes, coopes, candelsticks, bokes, belles, & such lyke. In the other are thinges vnmoueable spoken of, as landes, leslowes, medowes, pastures, woodes, foldes, churcheyardes, churches, and chappels, with offeringes, ty-

Ornamē tes.

thes

thes, dewties, deuocions, & other lyke p̄ofytes, which remayn only there. Here is it demaunded in visitacion, concerning parsons, vycars, or any other hauing ecclesiasticall p̄omocion etc. Marke here a great difference, betwixt the religiouse and lowly churche of the sonne of God, and the political & pōpouse synagoge of Antichriste. The one sort reckeneth their functions or offices, to be ministeries, payne takinges, and heauy charges. The other sort taketh thē for dignities, lordshippes, and wanton lyuinges. p̄ofytes.

ii. sortes.

Christe paynfully p̄eached the Gospel of Gods kyngdome, Math. 4. he earnestly commaunded hys Apostles to do thesame, Marce. 16. And aboue all other thinges, he charged them to feade his christen flocke, Joan. 21. This other sorte p̄eache not, but they ydelly busy them selues about vncommaūded ceremonies, Hier. 2. They pom-

P̄eache.

pously, pratle and pranke it oute
Priestes. in all the paganens supersticious,
Sopho. 1. They famishe the flocke
Amos. 8. The fede them selues wt
the fatte, Ezech. 34. They will be
saluted in the market, Math. 25. &
sene to be, not as other men are,
Luce. 18. I haue hated them (sayth
Dauid) which holde of supersticiouse vanities, Psal. 30. O ye sōnes
of men (sayth the Lord) how long
Vanities will ye blaspheme my honoure, &
haue such pleasur in vanitie, and
labour to fynde out a lye? Psal. 4
The demaūde of Bōner, for these
ecclesiasticall officers of his, is
this. Whether they haue made
any alienacion of thinges perteyninge to theyr churches, benefyces, or promociōs? That is, whether they haue pelfered, embeseled
Robbers taken awaye, cōuayed, and solde,
eyther yet hath turned, occupyed,
or bestowed to their own vses, ornamentes, iewels, bokes or suche
other like, as as are spokē of afore

For

For he muste in this visitaciō be agreed with, in that matter, either els he halfe partyner in the spoyle for it is he onely in that dyocese, that maye by hys absolute power compell the laye people of euerye parishe to prouide them a freshe, as is too be sene in hys .xvi. Articles concerning the thinges of the churche etc. For he and hys clergie maye laye heauy burdens vpon their neckes well ynoughe, and nede not ones to put their little fyngers therunto, excepte they luste, Math. 23. And if they chaūce to be called robbers, theues, murtherers, and destroyers of ỹ flocke for it, behynde their backes, Joā. 10. Tushe, they esteme it not, their backes are large ynough. Woordes (they say) are but wynde, and they shall talke with those busye commeners of the new learninge an other waye. Furthermore, for that nothīg may escape his hūgry knowledge in that behalf, he will nedes

partiner.

Burdens

woordes.

nedes be instructed, what they are which are thus alienated, and of the price what estimaciō, price, and value. And for that, the olde registres & writings must be brought fourth, that they maye be sene, to declare the matter more playne, that nothinge be lost to his aduauntage, whiche maye appeare any waye. He will knowe moreouer, if they be gone by them, what warraunt they had, so to do them away. For if they did it vpō their owne heades, and were in those dayes any thynge agreyng to the Gospel, their accompt muste bee the more straight, and their payment to hym the more chargeful a great deale.

paymēt.

¶ And thus fare ye well.

Imyrynted
at London, by Jhon
Tysdall, for Frauncys Col=
docke, dwellinge in Lombard
strete, ouer agaynste the
Cardinalles hatte, and
are there to be sold
at his shoppe.
1561.
C.D